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OLD SERIES
VOLUME LVI

The Baptist Record

"THY KINGDOM COME"



JACKSON, MISS., May 3, 1934

NEW SERIES
VOLUME XXXVI. No. 18

Baptists Near and Far

The fifth Sunday meeting at Latimer was the best we have had yet. Attendance about 140 from six churches. All the pastors were present except one, and he, Dr. N. O. Patterson, was detained because of sickness in his family. Besides the resident pastors we had three ministers from other associations. Dr. A. G. Moseley always renders valuable service on the program. The program was well carried out. Theme: The Holy Spirit and His Work—(1) With the Lost; (2) With the Saved. We meet in July with the Moss Point church, Rev. J. F. Brock, pastor. This will be devoted to the B. Y. P. U. work, it being the annual convention of this department of work in this association. In September we are planning to have the annual convention on our Sunday school work at Ocean Springs. J. E. Barnes, Secretary.

Dr. B. G. Lowrey of Oxford, clerk of the Federal Court, expresses the hope that he may be physically fit to get out and make some addresses for prohibition before election in July. He sends clippings from the Commercial Appeal which show that in addition to the "legal liquor" coming into the Memphis territory the sheriff of Shelby County finds on an average of a still a day making blind-tiger liquor. And yet the liquor advocates including the Commercial Appeal have insisted that the way to get rid of the blind-tiger is to have plenty of "legalized" liquor. Anybody who believes that may stand on his head till his brains run down. A 2,000 gallon still was recently found on Presidents Island near Memphis.

The daily papers have carried to the public the report of the acquittal of Bishop Cannon and his secretary, who were charged with conspiracy to conceal contributions used in the 1928 Presidential Campaign. It is difficult for the ordinary man, and was probably difficult for the jury to put away all personal, political and religious bias in this matter. We do not claim to look upon the whole matter from a disinterested point of view. Truth is we doubt if it should be a matter of pride to be considered disinterested in a question of this kind. To our thinking the whole effort to convict Bishop Cannon was conceived in spite and executed in malice. Now that he is cleared in the courts this seems all the more manifest. The fact that certain laymen in the Methodist church have shifted their ground and propose to have him retired from office for inefficiency is further proof of malice. "Inefficiency!" This is exactly the thing that the bishop is not afflicted with. The trouble has arisen because he succeeded. If a Catholic bishop had been subjected to the same indignities which have befallen this man, there would have been a great hue and cry against persecution, bigotry and intolerance. There may be and perhaps were good men who opposed Bishop Cannon in what he did. But they bear a strong resemblance to those good men among the twelve apostles who joined Judas in condemning the woman who anointed Jesus for his burying. Judas had a reason for doing so. The others just "joined in."

PROGRAM FOR MOTHERS' DAY

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The programs for Mothers' Day and Hospital Day have been mailed to each Sunday school superintendent. We trust you will all find the material worth the effort you may give it these next ten days. You can easily get it up in that time.

Please study the letter to superintendents carefully. Note that a gift of linens and canned goods is asked for, to be sent at your convenience; but no money. This letter was prepared for other Southern Baptist Convention states, as well as ours; hence the clause requesting money. We regret posters could not be printed in time to reach you.

Trusting that the observance of this day may prove a blessing to the many friends of our Hospital.

Yours in His name,
Wayne Alliston.

BR

April Receipts day before books closed, \$18,152.56. More than \$8,000.00 ahead of April, 1933.

R. B. GUNTER.

BR

Mrs. Edgar Godbold of Kansas City is recovering from a serious throat infection.

Northside Church in Jackson had Dr. L. B. Campbell of Canton to help them in a revival meeting. They had mighty good preaching. Five were baptized at the close of the meeting and five joined by letter.

The Methodist General Conference approved the building of a Connectional Hospital at Hot Springs. Brother Cooksey for several years tried to get Southern Baptists to do this, but they were gun shy. The Methodists say the Hospital must contract no debts.

It is a compliment to the Methodist Conference that most of the restaurants in Jackson took their beer signs down from the front windows while the Conference was in session. Evidently the beer slingers didn't think these would attract Methodists.

The brethren say, "Excuse the personal reference": a news note from Hernando tells of boy scouts and school children laying flowers on the graves of Confederate veterans on Memorial Day. One of the earliest recollections this writer has is of carrying a wreath of flowers to that same Hernando cemetery, when he was four years old to lay on one of these same graves. Being too little to know exactly what to do with it, his mother came and took it to the proper place. Tender memories.

After the meeting at Oakland the editor drove over to Coffeeville to preach for Pastor Breland Sunday night. The air was bracing the sunshine glorious and the green hills and woods exhilarating. At Coffeeville with Pastor Breland we took supper with a friend of childhood, Mrs. Kelly, along with Mr. Bailey who hails from the same region. Then to preach to a good congregation for an off Sunday and drive with the pastor and brother Gray down to Grenada. After a full day we slept well and ran to catch an early morning train next morning to get back to this desk.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

PAY DAY—JUNE 1ST

—o—

There will fall due June 1st—less than one month from now—\$16,800.00 which represents the semi-annual interest on \$560,000.00 worth of Mississippi Baptist Education Commission bonds. The bonds were issued by the Education Commission by authority of the Mississippi Baptist State Convention, which Convention is composed of messengers from Mississippi Baptist churches. These messengers are elected by the churches. They represent the churches. They do the voting for the churches while in Convention. Therefore, the obligations of the Convention and of the Convention's agencies are the obligations of the churches. The Convention has no money. The churches which make these obligations are the debtors and must provide the money with which to pay.

The present debts are not the debts of the State Convention Board. The State Board has no debts. The educational debts were transferred to the State Board to be handled by it. But the State Board can pay only as the churches furnish the means.

The people who now hold our Baptist bonds made loans to institutions and agencies of the State Convention because the churches through their messengers said these bonds would be paid when and as due, and that the interest would be paid semi-annually. They bought these bonds believing that church bonds were superior to other bonds; believing the integrity of churches to be the best. Now their money is due. They need it. They have a right to expect it. The churches cannot plead poverty as an excuse for not paying it. The expenditures of Baptists for essentials and non-essentials indicate that we are well able to pay every cent of our due obligations in one Sunday. We have more than 1,500 Baptist churches in Mississippi. A gift of \$11.00 each, or an average of that amount would pay June 1st interest. No, the failure to pay is not due to inability. If our Baptist people will cut their expenditures for non-essentials half in two for one month and send the one-half to the State Board office, we will pay this year's debts.

We have received to date this year on our debts from presidents of our colleges \$110.00. We have received nothing from faculties in our colleges. We have received nothing since the first of January from any college trustee. We have received nothing from any hospital. One pledge has been made by one member and is as good as gold. This is true of the superintendent. The Lord said: "Judgment must begin in the house of the Lord." This business of paying debts must begin at the top before we can expect the masses to pay. Schools and hospitals are the re-

(Continued on page 5)

Sparks and Splinters

It is said that two-thirds of the Baptist churches in Maine have less than fifty members in each.

Dr. Jos. A. Smith, Methodist pastor in Jackson, will deliver the literary address at Hillman College Commencement in May.

Pastor T. W. Young of First Church, Corinth, begins a revival meeting on June third. Evangelist J. B. Phillips of Chattanooga will preach and brother Joe Canzoneri will lead the singing.

We are sorry to learn from Dr. W. A. Sullivan of Natchez that his father is very seriously ill and the physician gives them no hope of his recovery.

Dr. T. O. Reese becomes evangelist of the Florida Baptist Board June 1. His salary is underwritten by a layman, W. C. Wells of Jacksonville.

Dr. J. R. Sampsey, Jr., son of the Louisville Seminary president, goes from Howard College, Alabama, to be head of the Chemistry Department in Furman University, Greenville, S. C.

Rev. I. F. Metts, Secretary, announces that the Central Mississippi Baptist Pastors' and Laymen's Conference will be held at Durant Monday, May 14.

An Oklahoma City police officer says that there are as many bootleggers in that city now as before beer was legalized, and that boys and girls are patronizing the beer gardens where the environment is very bad.

In the six years Dr. D. I. Purser has been pastor of Citadel Square Church, Charleston, S. C., there have been 1,199 additions to the church. Theirs is said to be the largest Sunday school in the state.

Davis Memorial Church will hold their annual revival in the early summer. Dr. L. G. Gates of Laurel has been asked to preach during the meeting. This is the church attended by the children at the Baptist Orphanage.

S. W. Mississippi Baptist Pastors' Conference at McComb May 7. All pastors are expected to give report of their work. Dr. White continues the Bible study. Others on program are I. E. Farr, M. J. Gilbert, S. G. Pope, W. W. Kyzar and R. R. Jones.

This sounds like news to Americans. A Methodist fraternal delegate from England to the Methodist Conference meeting in Jackson says that Methodists in his country are more democratic in church polity than are Methodists in this country; that churches call their pastors according to the congregational custom, and that preachers are appointed only when not called to a church. He says there are no Methodist bishops in his country and that Methodists there would not stand for the hierarchical system prevalent in America.

There are several travel agencies at work to engage those who wish to go to the Baptist World Alliance at Berlin. And they are reliable so far as we know. Our people will exercise perfect freedom of course in choosing the group with whom they propose to travel. But most of our people will wish to go in the company of those who accept the services of the Transportation Committee of the Southern Baptist Convention. These men are experienced travelers and tourists' assistants. They have secured the service of Mr. Walter Ward, a deacon in Atlanta, Ga., and agent for one of the world's largest steamship lines, the North German Lloyd Line. He has chartered a liner, the Berlin for special use of Southern Baptists. The rates are the lowest offered by any agency, and the accommodations entirely comfortable. The editor of The Record has been asked to give to our people all necessary information, for which he is expecting no compensation. Rev. J. A. Barnhill of Hattiesburg is also acting for the committee. We hope he will be rewarded with enough to secure the expenses for his trip. We should be glad to furnish information to any who are interested.

If your date on Baptist Record shows April 1934 please let us have your renewal at once.

Blue Mountain and Clinton are of one mind in refusing to permit the sale of beer and wine within their bounds.

The graduating class of Blue Mountain High School has fourteen girls and one boy. A premium on girls in that community.

The library of the late Dr. T. B. Ray has been given by his widow to Georgetown College in Kentucky, of which Dr. Ray was an alumnus.

A recent Sunday edition of the Louisville Courier-Journal gave three pages to the Seminary, giving honor to whom honor is due.

Poor Tammany! Five years ago it was spotlessly clean and worthy of all confidence! Now it is kicked about by the people who five years ago said it was a magnanimous friend.

Dr. W. T. Lowrey supplied at First Church, McComb, and reports Pastor Mayfield steadily improving and expecting to attend the trustees meeting at Mississippi College Commencement.

We understand that Dr. R. L. Lemon's resignation of the Blue Mountain pastorate becomes effective June first. He has made a host of friends in our state since coming to us from Missouri and these would be delighted for him to continue to make his home with us.

Rev. N. R. Stone has resigned the care of his church at Tampa, Fla., and is spending a few days with friends in Mississippi while on his way to the Convention at Fort Worth. He plans to devote himself to doing the work of an evangelist. His specialty is cooperative evangelism, using the district association as a unit. He believes in this way the whole cooperative program can be taken care of with the least possible cost.

We have just received a copy of H. Boyce Taylor's book, "Why Be a Baptist." Thousands of these have been distributed and deserve to be read everywhere. To preachers they will be sent for two cents to pay postage. Address News and Truths Book Store, Murray, Ky., for this book, and get the list of other books which are being sold very cheap.

Dr. G. H. Crutcher says in The Florida Baptist Witness: "Rev. N. R. Stone has resigned as pastor of Jackson Heights Church, Tampa, and will devote the next several months to Associational evangelism. He has done a splendid work during the more than two years of his stay at Jackson Heights, and he retires with the love and confidence of his people. Stone believes in the possibilities of the District Association and he has a plan of work that is certainly worthy of an honest trial. Most of our associations are dying, if not dead. There are those among us that believe they ought to be rehabilitated."

The Editor of the Baptist Message advocates the establishment of a Bible Chair in the University of Louisiana. Dr. Paschal in the Biblical Recorder calls for explanations and specifications, as to how to relate a religious department to a state school. This brings up a most important and interesting situation, the religious training of Baptist young people in state schools. We wish we might have some light on this subject from those in close touch with the need, from such men as F. M. Purser, J. D. Franks, I. D. Eavanson, J. D. Ray and the Hattiesburg brethren. And there are others who might throw some light on the subject or stir up the sincere minds of the brethren.

In the past one-third of a century, according to Dr. P. E. Burroughs, Southern Baptists have baptized 5,179,509 people, as compared with 1,100,000 in the preceding one-third century. In the past ten years Dr. Truett has welcomed 7,500 new members into First Church, Dallas. In the past five years Dr. R. G. Lee has received 3,000 into Bellevue Church, Memphis. This seems to be the highest record for any pastor. A third of a century ago Southern Baptists numbered 1,657,996. Today there are 4,066,140. In this time the worth of Baptist buildings has grown from \$20,025,344 to nearly \$210,000,000. Thirty-four years ago the enrollment in Southern Baptist Sunday schools was 670,569. Today it is 3,051,469.

DR. CRUDUP'S BOOK OF POEMS

Most of our people probably did not know that we have a genuine poet among Mississippi Baptist preachers. We hope that many will make his acquaintance through this book and know more of his poetic and prophetic soul. Dr. Josiah Crudup is pastor at Belzoni, coming to us from North Carolina by way of Georgia. We had heard him speak with charming facility and felicity, but not until last week did we have the privilege of reading these products of his pen. The name given to this volume of verse is "The Temple and Other Essays in Verse." And we have been immensely pleased in reading these truly poetic productions. Beautiful thoughts are mirrored in beautiful speech.

We give here a few lines which speak of "The Master":

The nations of earth are marshaled to meet Him,
Prepared by a heavenly hand to greet Him;
And the seas and the tempests prepare to obey
The Master who comes now the work to survey,
And the fig tree is ready to die at His word;
And the dead to arise when His whisper is heard;
And the stars send a sentry to stand at His birth
And the earthquake salutes at the time of His death.

This and many other passages show the soul of the poet. In the longer poems a deep seriousness and a high moral purpose underly all the words, and the reader is borne along the stream of holy emotion.

There are other poems in lighter vein which charm with their lilt and please you with their fantasy. The many friends of Dr. Crudup and others too who are interested in good literature will be glad to secure a copy of this little book which may be had of the author at Belzoni.

Price \$1.25.

—BR—

PRE-CONVENTION MEETINGS

Walter M. Gilmore

—O—

The W. M. U. Convention meets at Fort Worth at the Broadway Baptist Church, beginning Monday evening, May 14, and running through Wednesday morning session, May 16.

There is to be a Baptist Men's Conference under the leadership of Dr. J. T. Henderson, General Secretary of the Baptist Brotherhood of the South, Tuesday, May 15, 9:30 A. M., and running through the day, at the First Methodist Church.

Secretary Walt N. Johnson, Mars Hill, N. C., announces a meeting of the Steward League for Tuesday, 2:00 P. M., May 15, at the Broadway Presbyterian Church, Fort Worth. Stewardship and Standardization will be the general theme for discussion.

The Executive Committee of the Southern Baptist Convention will meet in regular session Tuesday, 2:30 P. M., May 15, in the Cactus Room of the Texas Hotel.

The Association of Sunday School and B. Y. P. U. workers of the Southern Baptist Convention, Davis Cooper, Jr., Montgomery, Alabama, President, will meet Tuesday, May 15, at 9:15 A. M., place of meeting not given.

The Baptist Bible Institute trustees will meet at the Westbrook Hotel, 4th and Main Streets, 4:00 P. M., May 15.

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ATTENTION CRADLE ROLL WORKERS!

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Put the work of the Cradle Roll Department in the thinking of your entire Sunday school. Observe Cradle Roll Day the last Sunday in May. "Cradle Roll Revue," a beautiful, simple program has been prepared for this occasion. Secure now as many copies as you need. Order the programs from the Elementary Department, Baptist Sunday School Board, Nashville, Tenn.

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In sending in your own subscription why not enlist some one who does not take the Baptist Record and help us to place it in more homes. If you are not a subscriber and receive a copy this is your invitation to join our list of readers.

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TEN MINUTE SERMON

Subject: MAN'S UNFULFILLED DESTINY.

Text: "But now we see not yet all things subjected to him." Heb. 2:8.

From the first book in the Bible to the last book there is the manifest purpose to inspire man with a lofty conception of his high destiny. In the first chapter of Genesis we read, "And God said, Let us make man in our image, after our likeness, and let him have dominion over . . . all the earth." In the last chapter of Revelation we read again, "And they shall reign forever and ever." And all in between is the purpose and effort of God to enable man to attain to this high destiny.

I. MAN'S COMMISSION

What a tonic is in that Genesis account: "So God created man in His own image, in the image of God created he him. And God blessed them and said, Be fruitful, replenish the earth and subdue it; and have dominion." Here is capacity for dominion, for he is created in the image of God. Here is consciousness of ability, for God breathed into him the breath of life and he became a living soul. Here is challenge to dominion for a new world lies at his feet. Here is courage for undertaking and the call of God to assume the responsibility. The dreams of ambitious youth have never visioned all that God meant for us to be and to do. Conquest is the field for the exercise of man's inherent powers. "To him that overcometh" is the perpetual challenge to all the potentialities of body and mind and soul.

II. MAN'S HANDICAP

Hardly had man started upon the God-given task when he allowed himself to be shackled by sin and hindered in the attainment of his high destiny. Powers of body and mind and spirit wilted under the blight of transgression. This proud and promising spirit was doomed to walk in chains through the world where he was to have been master. Created for fellowship with God he finds himself banished from His presence. Made to soar with eagle's wings, he now grovels with worms. With a mind made for converse with heaven and conquest of earth, he now gropes his way in a world where he was meant to be king. With only occasional flashes of aspiration and faint glimmerings of what he was meant to be, he gropes through the centuries as a captive where he was meant to be a conqueror. Sin has drawn the fierce lightning of the wrath of God upon the highest product of the wisdom and goodness of the Almighty. Meant to be a sovereign he has become a slave to his own lusts and afraid and helpless in the midst of forces he was created to control. "We see not yet all things subjected to him."

III. MAN'S RESCUE

"But we see Jesus." "We behold Him, who hath been made a little while lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor." God's purpose is not to be thwarted. It may be delayed but is not destroyed. It has been held up, but not brought to naught. David in the eighth Psalm says, "Thou crownest him with glory and honor. Thou makest him to have over the works of thy hands. Thou hast put all things under his feet." In the New Testament we are taught that these words were and are fulfilled in Jesus. He was man; He is the Son of Man; the representative man. In Him the purpose and the promise of God concerning man are fulfilled. Not without suffering, for we read, he was "because of the suffering of death" crowned with glory and honor, that by the grace of God he should taste of death for every man. For it became him for whom are all things and through whom are all things, in bringing many sons unto glory, to

make the captain of their salvation perfect through suffering.

Not only in the person of Jesus is the promise to man fulfilled of world dominion, but by the work of Jesus the way is made open for its fulfillment in all men who accept Him as Lord and trust Him as Savior. The promise made to Adam was meant for all men. The sovereignty of Christ is the guaranty of the fulfillment of the destiny of man to have dominion. The Bible makes this plain in many places. "To him that overcometh will I give to sit with me in my throne, even as I overcame and sat down with my Father in His throne."

IV. YET TO BE

We have just begun the life of victory. We have just started upon the pathway of dominion. Some of the shackles have been taken away from our souls. Some of the limitations which sin had fixed upon us have been removed. We have begun to live; we have begun to reign, but not yet are all things subjected to us. Progress has been made, but we know not what we shall be. The world has made marvelous progress in the past hundred years in subduing nature. The conquests of nature have been marvelous. These have followed the freeing of man's spirit. They are the outward marks of progress of the gospel age. Even in these fields we have merely made a beginning. We see not yet all things subjected.

But some one has truly said that the future conquests of man are to be in the realm of the spirit. These indeed come first. They are our chief concern. Our conflicts are not to be in the material world. We wrestle with the principalities; against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness. We see not yet all things subject. But we see Jesus on the throne. "I have overcome the world." There are other worlds to conquer. "And this is the victory that overcometh the world, even our faith."

—BR—

TWELVE NEW MISSIONARIES APPOINTED

Inabelle G. Coleman

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A new chapter in the history of Southern Baptists' foreign mission was begun on April 19 when the Foreign Mission Board at its regular monthly meeting in Richmond, Virginia, examined, accepted and appointed twelve new missionaries. For nine years there have been only a very few appointments, one now and two then to meet some extreme emergency, and most of them were already on the field independently supported. But these new recruits are young people who will soon go out for the first time to proclaim the Gospel to people beyond the seas.

This new day for Kingdom work was made possible by the Baptist women of the South and by some other groups who are concerned beyond the tithes-worth about Christ's cause in the world. The loyalty to Christ in the hearts of the women of the South led them to exceed their goal for the Lottie Moon Christmas offering by approximately \$30,000. From this amount they are considering plans for financing the sending of eight of these new missionaries.

Five of these new missionaries will go to Africa; three to Japan; two to Brazil; and two to China. Two other reappointments for China were made in March, making a total of 14 to send to Southern Baptist mission fields within the near future.

This roll of appointments includes for Africa: Dr. Leonard Long of Prague, Oklahoma, who will serve in the Baptist Hospital at Ogbomoso; Mrs. Leonard Long (nurse) of Fenton, Mich., who will also be located at the Ogbomoso Hospital. Miss Ruth Walden of Norfolk, Virginia, who will do educational and evangelistic work in the

Baptist Girls' School in Abeokuta. Miss Elizabeth Routh of Oklahoma City, Oklahoma, who will be the office secretary and bookkeeper for the Baptist Hospital and Seminary at Ogbomoso; and Dr. J. Christopher Pool, of Grape Vine, Texas, who will serve in the Baptist Seminary at Ogbomoso.

The three going to Japan are: Mr. and Mrs. Hermon Ray of St. Louis, Missouri, who will work among the students of Tokyo; and Dr. Maxfield Garrott of Conway, Arkansas, who will teach in the Baptist Seminary at Fukuoka.

Mr. and Mrs. Elton Johnson of Girard, Alabama, will go to Recife, Brazil, to serve in the Baptist College and Seminary of the vicinity.

The four assigned to China are: Miss Elizabeth Hale, originally of Wilmington, North Carolina, and at present working in the W. M. U. Training School's Good Will Center, Louisville, Kentucky, will go to Shanghai, to do educational and evangelistic work; Miss Helen Yates at Harrisonburg, Virginia, will serve in the Baptist School for Girls, Wei Ling Academy, located at Soochow; Dr. and Mrs. S. Emmett Ayers are former missionaries to China, and have been in the States for the past few years while Dr. Ayers has been studying medicine in view of going back as a medical missionary and who have been located at Orlinda, Tennessee, where Dr. Ayers has been practicing since completing his medical training several years ago. Ready to go but unable to go because the Board could not send them, they have been waiting over here while three hospitals have had to be closed in China on account of a lack of doctors. The Ayers will go to Hwang-Hsien to serve in medical and evangelistic work in the Baptist Hospital.

The eight missionaries who will be fostered and supported by the Woman's Missionary Union of the Southern Baptist Convention will be considered and finally passed on at the annual meeting of this organization in Fort Worth, Texas, on May 14. The Board is presenting the following appointees to the Southern Woman's Missionary Union for their sponsoring and financing: Dr. Carrott, Miss Hale, Dr. Pool, Dr. and Mrs. Ayers, Miss Walden, Mrs. Johnson and Miss Yates.

The support of the other six has been provided by various groups. The First Baptist Church of La Grange, Georgia, will furnish the salary of R. Elton Johnson. The First Baptist Church of Marion, North Carolina, is underwriting the salary of Dr. Long. The Woman's Missionary Union of the Commonwealth of Virginia is pledging Mrs. Long's salary. Both Mr. and Mrs. Ray will receive support and expenses for two years from a special gift by the Missouri Baptists in their centennial celebration observed this year. The Woman's Missionary Union of Oklahoma have asked the privilege of paying the salary of Miss Routh.

The Board announces in detail how these 14 missionaries are being financed not only in gratitude to those several organizations and groups who are making it possible, but also to set forth the facts very clearly that these new recruits are being supported outside of the Foreign Mission Board's budget, and that none of the regular or designated funds are going into this program of reinforcement that is so desperately needed at this time on all the fields. The financial condition of the Board is not yet such as to enable it to consider supporting any new features of work or new missionaries. A steady rise is being noted in the monthly financial reports since last December, and the Board sincerely hopes that this is indicative of the dawning of a new day when it can financially provide reinforcement for the ever-thinning line of missionaries and the badly depleted equipment.

These young missionaries will be set apart in a special consecration service on Foreign Mission evening, May 18, of the Southern Baptist Convention in Fort Worth, Texas.

—BR—
Exchange Avenue Church, Oklahoma City, owns a broadcasting station, over which the State Secretary of Missions speaks every Wednesday at 2 P. M.

Editorials

PATRIOTISM AND RELIGION

There can be no conflict between genuine patriotism and true religion. Patriotism is love of ones country including identification with its people and loyalty to its institutions, interests and ideals. Religion awakens love for everybody and concern for the welfare of all men. Civil government exists for the temporal welfare of all the people. Religion goes deeper and extends farther than patriotism but it does not come into conflict with it. On the contrary religion intensifies and purifies patriotism. It makes us wiser as to what is for the common good, and more zealous in seeking it. Religion makes good citizens.

Both the Old Testament and the New will support this contention. Because civil government is from God and is God's instrument for blessing people, it becomes the duty and the delight of every servant of God to maintain the government and seek to make it more effectively accomplish the will of God. In a burst of patriotic and religious devotion a psalmist says, "If I forget thee, O Jerusalem, let my right hand forget her skill. Let my tongue cleave to the roof of my mouth, if I remember thee not; if I prefer not Jerusalem above my chief joy." One needs only to be reminded of how Jesus wept and cried aloud in prospect of the destruction of Jerusalem. Paul's teaching is clear and emphatic that Christians must be loyal citizens.

In a democracy a citizen is not simply an obedient subject, he is a participant in the constructing and managing of its laws and institutions. His responsibility extends to the election of proper officials, the framing of proper laws and the enforcing of these laws. This because he is a Christian and knows from the teaching of the Bible that civil officers are ministers of God.

A Christian citizen is therefore responsible for the sort of government we have. The civil government will reflect the character of its citizens, and the majority of the citizens in Mississippi are church members. This is responsibility which we cannot shirk nor evade without being guilty before God of neglect of duty. This does not mean that any religious or ecclesiastical organization should dominate the state. We do not believe in government by any sort of "bloc." Ecclesiasticism is dangerous to religion and to the state. But an awakened conscience should guide every individual voter.

To vote is a Christian duty. To neglect to vote is to be recreant to duty. It is furthermore our duty to vote intelligently, to be informed as to issues at stake. It is our duty to vote for the men we believe will best serve the interests of the whole people. And it is our duty to vote for such laws as will conserve the highest interests of all the people. It is as much a duty to vote as it is to pay taxes. It is as much a duty to vote as it is to go to church or visit the sick. The welfare of the people, of the state is in the hands of the voters. The moral and material welfare of Mississippi is threatened by the bill which must be voted on July 10. There ought to be no man or woman lacking or lagging when the matter comes up for decision. It is a moral question without factional or partisan alliances, except that righteousness is on one side and unrighteousness on the other. It is time to show our colors.

—BR—

Dr. E. M. Poteat, Jr., of North Carolina, was recently made chairman of the Interracial Commission, an organization seeking to cultivate good-will between white people and negroes in the South.

Pastor A. B. Polsgrove of Charleston will have brother J. E. Byrd with him June 10 to help quicken the Sunday school work. Also Dr. J. B. Lawrence will be with them in a meeting beginning August 26.

PATCHWORK RELIGION

—o—

There have been a few times in our history when the financial depression settled so heavily upon the people that many went in ragged clothing. It was not an uncommon thing to see men with so many patches on their clothes that it was difficult to tell which piece was the original garment and what pieces were put on as patches to fill the holes in the worn-out raiment. What is more there were cases in which the patches were of so many sorts as to destroy all sense of harmony and unity.

Again it has been a sort of fad with the ladies every once in so often to make crazy quilts with diverse and sundry pieces gathered from any available source. This isn't so bad as it might seem, for the pieces are all supposed to be new.

But Jesus had a word to say about putting a new piece of cloth on an old garment. Indeed He says that "no man" does such a thing. It would seem to be such a misfit that nobody would be foolish enough to try it. The thing that interests us is not this experiment in tailoring, but the principle which Jesus is enunciating. This principle is the inexpediency and impracticability of mixing your religious teachings and practices.

The occasion was the complaint made by the disciples of John and by the Pharisees that the disciples of Jesus did not fast as was done by others. It was in this connection that Jesus said He did not propose to make His religion a piece of patchwork, adapting it to this custom and that, taking a little from this group and that, and making a composite religion of diverse elements to suit everybody and satisfy all tastes.

We cannot too much stress this individual and original quality of the Christian religion in this day of compromise and adaptation and adoption from here and there.

There is a group of men grown up among Christians of late years who would give to the world a denatured Christianity, not seeking to proselytize anybody or offend anybody, but to include everybody in a sort of ecclesiastical "I. W. W." or unecclesiastical hodge-podge in which nobody is fish, flesh, fowl or good red herring, but tastes a little of it all.

These efforts have hardly reached the common run or garden variety of church members yet, but confines itself to the higher ups, who live in the rarified atmosphere of undenominationalism where there are supposed to be something like "cosmic rays" in the "stratosphere," if you understand what we mean. These people appoint commissions with prepossessions, fixations and such like about the sort of missionary work which ought to be done, and the sort of missionaries and methods to be employed. And they talk wisely and vaguely about "sharing" what Christians have with Buddhists and Mohammedans and such like and learning what we can from them and appropriating the good in those systems and having an eclectic religion. And while they are speaking we hear the "Kingfish" among them saying "U-m-p-h H-u-m-p-h!"

These people write books and publish papers about the gathering together into one all the good points and good people of every cult and system. There is a great parade of "brotherhood" which would include those who rejected and still reject the Lord Jesus, who proclaim him a false Messiah and impostor. Yes, they are ready to embrace the Jews as co-religionists and fellow members of the ecclesiastical body.

These people talk about the indigenous church on the mission field as if it were a new idea. The seed of the gospel, the preaching of Christ and Him crucified will produce an indigenous church anywhere. And it will be just like the one produced in Jerusalem and Antioch and Ephesus. A peach seed will produce a peach tree in China or Japan or India or America. It will produce nothing else. And the true gospel will produce a New Testament church, an autonomous body anywhere.

Jesus would have none of the patch work religion in His, nothing borrowed from Judaism

or anywhere else. It has its own distinctive character, and mission. There is still none other name given under heaven whereby men must be saved. And every plant which our heavenly Father has not planted shall be rooted up, not transplanted.

BELIEVE IN GOD

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We were glad to have last week the article by brother J. E. Wills on "Why I Believe In God." It had the ring of personal experience in it. We hope he will follow this up with others on the fundamentals of faith. It is not to supplement that series, nor even to get on that territory that we are now writing. But rather to appeal for a definite personal purposeful trust in God. This is not to discuss the reasons nor to give reasons for believing in the existence of God. That is a good and proper thing to do. But this is an appeal for the exercise of personal faith.

We are using the words of Jesus on the night before he went to the cross. He was comforting and establishing the disciples against the time of severe testing which they were immediately to face. They would have an experience on the morrow which would test the genuineness of all their previous religious teaching and profession. Religion is of no use until it has stood the test. And it is of no worth if it cannot stand the test. "Count it all joy, my brethren, when ye fall into diverse tests."

There is some uncertainty as every body knows about the correct translation of these words, which we give according to the American Revised Version, "Believe in God, believe also in me." But we adopt this version because it seems more in keeping with the circumstances. In common with all Jews these men had been taught to believe in God, in His reality, in His close connection with their race and their individual lives. Jesus had been seeking to reveal the Father to them in all his dealings with them.

But traditional religion, religion transmitted by the testimony of others is worthless until it has been put to personal test. It is not a blanket statement of a creed. It must be the result of personal experimentation.

The opportunity and the necessity for this is now come. They will be under the necessity of trying out the truth of what they had received. Jesus disappears as a visible support and guide. He steps out of the picture. He does like Paul to the Ephesian Elders, "I commend you to God, and the word of His grace."

But they need not be afraid. They had evidence of His goodness and faithfulness, enough to encourage them. But they must now reach forth the hand of faith and get a new grip on God. In common with Israel at the border of Canaan and many other saints, they had never passed this way before. There is now no turning back. They must go forward. They had gone too far to retreat now. It is the time for decision, for spiritual action.

It ought to be plain to us that again and again the next step in religion, the next step in faith, requires an act of will. We must choose; we must decide; we must trust in God and take our stand. How firmly and calmly comes the Savior's voice to us in a time like that: "Believe in God." Don't be afraid to trust Him, to risk all on Him and for Him. It is and must be an act of the individual will. We must say like David, "What time I am afraid I will trust in Jehovah."

And then how blessed is the result. We find Him faithful, for "God is faithful who promised, who also will do it." The testimony of Christ is confirmed. And we say in triumph with Paul, "How manysoever be the promises of God, in Him is the yea; wherefore also is the Amen to the glory of God through us." No weak and trembling soul need to fear, for the testimony of those who have trusted Him is still like that of Joshua, "Not one thing hath failed of all the good things which the Lord your God spake concerning you."

Thursday, May 3, 1934

THE BAPTIST RECORD

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A NEW LIFE OF SPURGEON

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A new biography of Charles Haddon Spurgeon has just come from "The Judson Press" of Philadelphia. It is written by Richard Ellsworth Day of California. It is a delightful book, a soul-moving biography. Long ago we came to the conclusion that biographies are the most helpful books in the world and that opinion is confirmed by such books as this. It is marvelous that so many lives of Spurgeon have been written, and marvelous again that they continue to be read with interest and profit. This one is sure to be read and as sure to be helpful. Dr. Day had come to be known to a wide circle of readers through his contributions to religious periodicals. His style has more than sprightliness, has the vitality of a running brook, and the charm of sunlight on the green grass.

But in this book he has a task that draws out his soul. He does not mention ever seeing or hearing Spurgeon but he genuinely loves him. He writes with true sympathy with the man, his faith and his work. His own mind becomes a mirror in which the work of Spurgeon is reflected. The author is an artist with his material as well as with language. The work is not simply a narrative, it is an interpretation. The title of the book gives you his point of view: The Shadow of the Broad Brim, The Life Story of Charles Haddon Spurgeon: Heir of the Puritans. He believes that Spurgeon can be understood only by his close association with Puritans and their ideals and teaching. The book is not an exhaustive treatment of Spurgeon's life, but the author has spent so much time in the story of his subject that the chapters are a distinct reflection and make an indelible impression of every phase of the life of this great man. It is written with seriousness, with humor and with genuine sympathy with the things for which Spurgeon stood. We could wish for our preachers and people hardly any better reading than this book written in Spurgeon's centennial year.

The price is \$1.50.

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PASTORS AND SUPERINTENDENTS!

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Is Evangelism the greatest need of your town or community? The Cradle Roll Department in the Sunday school is a great evangelistic agency. Strengthen your Cradle Roll Department, or if you have none, organize one. No church is too large or too small to have this department. For information and literature write Miss Anna V. Cameron, Box 520, Jackson, Miss.

—BR—

The date May 1934 on your Baptist Record shows that your subscription will expire soon. We will appreciate your cooperation by sending in your renewal promptly.

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CONVENTION BOARD DEPARTMENT

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(Continued from page 1)

cipients of the funds. To succeed we must first show to our constituency that our college presidents, faculties, hospital superintendents, college trustees and hospital trustees are doing their part. After them, pastors, Sunday school superintendents, W. M. S. presidents and deacons must lead out. Indifference on the part of those in trust and responsible positions will kill our campaign, unless they line up.

The writer is running for no office. He wants none. He is not trying to make any reputation —cares nothing for it. He is interested in the cause of Christ. He will receive no more pay this year if the Debt Paying Campaign yields \$100,000.00 than he will if it yields nothing. But the claims of our creditors should be honored and our credit should be maintained at par in order that the effect of our preaching may not be hindered. We cannot be true witnesses of Christ and fail to pay those who bought the denomination's bonds. And unless those of our denomination who have been placed in respon-

sible places in any of our churches, in our institutions—our trustee boards—faculties and pastors in churches quit themselves like men, fail we must.

Pay day is less than one month off. The appeal has been made almost continuously for nearly four months with responses from two college presidents—Nelson and Lowrey—Holcomb paying liberally on Woman's College special bond issue—no response from faculties—except Dr. Patterson and Normal L. Roberts—other faculty members paid heavily on local college obligations—response from only one college trustee (W. E. Farr) — only one hospital trustee (D. C. Simmons). Many faculty members gave to 1933 debts.

Now, what are we to pay these obligations with? If those nearest to the institutions do not pay, who will pay? Three Sunday school superintendents have responded. No missionary society presidents and only 10 deacons and only 18 pastors have responded. Are our appeals for a dead, an unworthy, a useless cause? Seven State Board members have responded. Whose debt is this? How do you expect the Board of Education to pay the debt which the churches through their messengers transferred to it? Answer with cash.

The following pastors have opened their doors to speakers for the Debt Paying Campaign:

D. L. Hill, Okolona.
H. G. West, Ecru.
W. H. Morgan, Vicksburg.
R. D. Pearson, Macon.
N. A. Edmonds, Shubuta.
T. M. Fleming, Meridian.
A. B. Polsgrove, Charleston.
W. A. Hewitt, Jackson.
H. M. King, Jackson.
J. N. McMillin, Louisville.
E. F. Wright, West Point.
L. B. Golden, Columbia.
S. B. Cooper, Sardis.
A. L. Goodrich, Pontotoc.
T. F. Harvey, Hattiesburg.
J. W. Mayfield, McComb.
T. W. Green, Magnolia.
G. O. Parker, Union.
H. R. Holcomb, Tupelo.
W. C. Howard, Forest.
J. A. Barnhill, Hattiesburg.
L. B. Campbell, Canton.
B. H. Lovelace, Clinton.
H. C. Bass, Meridian.
W. L. Compere, Ellisville.

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DEACON OBSERVES

A contribution for our debts has just been received from a good, well informed and active deacon. He has sent this without any appeal having been made, other than that in the Baptist Record. He says that he draws the conclusion from what he has seen in the Record that a great deal of the responsibility for the success of the Debt Paying Campaign is laid upon the pastor. He then says that if his memory serves him correctly that he has not heard a pastor mention the subject from the pulpit. The success of all campaigns rests upon the pastor more than upon any other one person. The Lord has made the pastor the leader of the flock. "The shepherd goeth before his sheep." They hear his voice and follow him.

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ADDITIONAL CONTRIBUTORS

Since the last writing the following have joined the Debt Paying Campaign:

Dr. Normal L. Roberts, Hattiesburg	\$100.00
Dr. J. R. Carter, Magnolia	100.00
Rev. A. L. Goodrich, Pontotoc	25.00
Mrs. J. R. Adams, Lyon	25.00
Mrs. W. F. Cole, Philadelphia	12.00
Prof. M. C. Ferguson, Walnut Grove	10.00
Misses Neville and Emma Edmonds, Tupelo	7.00

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BETTER BUSINESS OR NO BUSINESS

Unless there is better business practiced in some colleges, there will eventually be no busi-

ness. The writer made a similar statement some years ago. Since the statement was made the prophecy has come true. We saw in one of our denominational papers statement from the President of a Baptist College in another state. He states that the college owes \$200,000.00, that it ran a deficit of \$11,000.00 a year. He said that former students owed the college \$38,000.00 in uncollectable notes, that the college had given \$27,000.00 in beneficiary tuition and service.

There is a principle involved here which schools will in course of time be compelled to respect. It is not right for colleges to carry students from year to year without requiring them to pay their bills. We do not need any more educated people who will not pay their bills. If they are not first honest, the more ignorant they are the better for the country. It is not fair to those students who do pay their bills for a college to carry a large number who will not pay. The colleges are arbitrarily forcing those students who do pay to take care of those who do not pay. They work a hardship upon the paying students. They are forced to charge those who do pay more in order that they may continue to carry those who do not pay. The practice on the part of the college is not honest. Protest was made against such practice in our own colleges several years ago. Again such practice is not honest because the college owes people who have furnished money for endowment and for buildings and sometimes for groceries. The college in a sense says to its creditors, you must help us educate these boys and girls who will not pay their bills whether you get back any money you have put out or not. This may appear to be a rather caustic statement, but when you dig down you will find that the statement is true. Dishonesty will not always prevail, even though practiced by a denominational school or other institution. A reckoning day will come. If an individual, a group of students, or creditors are to pay for the education of those who will not pay their bills, then it should be a voluntary matter on their part and not through arbitrary action of any institution. While carrying on in a religious way, we should make sure that we are making progress with Christian principles. If students who are educated in our Christian schools cannot be depended upon for paying their debts, if teachers in our denominational schools cannot be depended upon for paying our debts, and debts which they in some cases contracted, then we are not making progress in righteousness. Then if we are not making progress in righteousness, it would be better if we made no progress at all. One of the best lessons that can be taught to any individual is that of meeting his obligations.

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ENCOURAGING NEWS

Word comes that the Woman's College, the people of Hattiesburg and churches of Lebanon Association are undertaking in an organized way to raise \$10,000.00 in our Debt Paying Campaign. In other years when these people have undertaken to raise a definite amount, they have succeeded. They propose to complete this work by Mothers' Day, which is the second Sunday in May. This is a most worthy undertaking.

Several conferences have already been held. A conference of laymen and ministers was held the night of April 30th in Main Street Church, and the First Church announces in its Bulletin of the 29th that the offering will be made May the first Sunday throughout the Association. The campaign is being brought into the open in the churches. They are facing it as one of our prior obligations. The Woman's College likewise is in the forefront in going after this amount. We want other associations throughout the State to follow the example of Lebanon Association, which is being led by its Moderator, J. A. Barnhill.

Dr. T. E. Ross, President of the Board of Trustees of the Woman's College, is as usual one of the young and vigorous men in the campaign.

SCARBOROUGH'S TELEGRAM TO CONVENTION-GOERS

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Fort Worth is getting good ready to give you a Cow-town, old-time, hospitable welcome. We want you to aid us in the following ways:

(1) Come in large numbers with praying, trusting, forward-looking faith.

(2) Write to Rev. Kermit Melugin, North Fort Worth Baptist Church for home, apartment reservations.

(3) Write to hotels for hotel reservations. The eight largest ones are the Texas, Blackstone, Worth, Westbrook, Metropolitan, Seibold, Hickman, Stockyards, Commercial. (The Texas already full except for four and eight in rooms). GET your order in quick. The main hotels are five to ten minutes ride from Coliseum.

(4) The W. M. U. Convention meets Monday and Tuesday at Broadway Baptist Church. Three blocks south of T. & P. Depot. Registration and home assignments there. Registration for general convention Monday and Tuesday in Broadway Presbyterian Church across from Broadway Baptist Church. Registration in Coliseum in North Fort Worth begins Wednesday morning.

(5) Banquets arranged for three South-wide Seminaries. All former students of these three South-wide institutions are urged to come, and when you get here get ticket for banquets at Seminary booths.

(6) Reception committees will meet trains Sunday afternoon to Wednesday morning. Autoists come to Broadway Baptist Church for assignments up to Wednesday morning. Then to the Coliseum.

(7) Our beautiful Coliseum seats 7,000, so you can see and hear. Over-flow auditorium nearby with loud speaker seating 4,000.

(8) Abundant eating facilities within three blocks of Coliseum for noon and evening meals for thousands.

(9) Abundant parking space, free, under police protection, adjoining Coliseum, for 5,000 cars.

(10) The greatest program ever prepared for information, inspiration, spiritual aspiration, with great speakers. It is a challenge to Southern Baptists.

(11) 200,000 citizens of Fort Worth, a half million Texas Baptists, welcome you. Come. Come by train, auto, airplane, and if can't get either, hike it. Be sure to get reservation before you leave home. This will aid you and us. We wait with fast beating hearts your coming.

L. R. SCARBOROUGH.

It will perhaps be of interest to those in North Mississippi who are planning the trip to the Southern Baptist Convention through Memphis to know the Cotton Belt Railroad will operate a special train out of Memphis on Tuesday morning, May 15, to reach Fort Worth same day evening. It will leave Memphis at 7:45 A.M. and reach Fort Worth 8:00 P. M. The train will be equipped with reclining chair cars, sleepers and dining car.

Clergy rate Memphis to Fort Worth will be \$5.00 one way, \$10.00 for the round trip. Southeastern clergy permit book will be honored. Rate for those other than clergy will be \$18.00 round trip in coaches, \$20.00 in Pullman.

The train is being operated for Convention messengers, the Cotton Belt having been declared the official route for the Carolinas, Georgia and Alabama. It makes no stops except for operating purposes.

Walton E. Lee

FORT WORTH CONVENTIONS OF 1890 AND 1934

Some Interesting Contracts
By Walter M. Gilmore, Publicity Director

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All abroad for Fort Worth! Indications point to the largest attendance we have had in many years at the Southern Baptist Convention in Fort Worth, Texas, May 16-20. The exceedingly low railroad rates together with the general upturn in economic conditions and the unusually attractive program, as well as the exceptionally interesting city of Fort Worth, "the gate-way to the West," are all responsible factors.

Only once before has the Convention met in Fort Worth, 1890, forty-four years ago. There were 784 messengers at that Convention. President Dood estimates that there will be from twelve to fifteen thousand visiting Baptists at the 1934 session. Judge Jonathan Haralson, Alabama, was President; Drs. J. B. Hawthorne, Georgia, F. H. Kerfoot, Kentucky, J. L. M. Curry, Virginia, and Lewis B. Ely, Missouri, Vice-Presidents; Drs. Lansing Burroughs and O. F. Gregory, Secretaries. Dr. J. W. Carter, Raleigh, preached the Convention sermon. Text, Gal. 2:20.

At the time the Sunday School Board, the Southwestern Seminary, Ministers' Relief and Annuity Board, Baptist Bible Institute, Baptist Hospital, and the W. M. U. Training School had not come into being. However, at this very meeting preliminary steps were taken for the establishment of the Sunday School Board at the Convention in Birmingham the next year, after a battle royal between giants over the proposition. Among those taking part in the discussion were Drs. J. M. Frost, Virginia, J. B. Gambrell, Mississippi, J. B. Hawthorne, Georgia, A. H. Newman, Georgia, and John A. Broadus, Kentucky.

Dr. H. A. Tupper was Corresponding Secretary of the Foreign Mission Board, which reported having received \$109,174.20, which was some \$10,000 in excess of the year before. There was a balance in the treasury with which to begin the new year of \$1,922.34. Think of it! However, the Board had only 78 missionaries; 62 churches in foreign lands, with a membership of 2,213; 409 baptisms during the year. What a contrast with our present numbers! 398 missionaries, 2,230 native workers (1933 statistics); 2,698 churches with a membership of 192,078; 17,284 baptisms. Present debt on Foreign Board (1934 figures) \$1,039,500. Tell it not in Gath!

Dr. I. T. Tichenor was Secretary of the Home Board. It was reported that the receipts for this Board exceeded those of the year before by "about \$15,000", and that there was a balance in the treasury of \$1,141. Can you imagine such a situation?

At this Convention (1890) the reports revealed that there were 1,194,529 members in the 15,894 churches, which were grouped into 622 Associations. Baptisms reported, 77,500. Our present membership (1933 figures) is 4,066,140; 24,035 churches; 907 associations; 226,855 baptisms.

—BR—

THE CHOIR AND THE PASTOR AND THE CHURCH

(This paper was prepared and sent to a pastor by a choir leader.)

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First, and fundamentally, I would suggest a friendly feeling between pastor and choir members.

The pastor should always be recognized by the choir director and members as the leader. The director should always, if possible, consult with the pastor about the music, both for regular services and for special occasions.

It is a wonderful advantage when the pastor knows music. He should never be afraid to express his frank opinion to the director, for a true spirit-filled choir leader will not resent his constructive suggestions or criticism. No matter how hard and well a choir may have practiced an anthem or a soloist a solo, if the Spirit leads the pastor to suggest a change even at the last

moment he should do so. Of course a wise pastor will do this tactfully. A good director will lead the choir to respect the pastor's position at all times.

A church should be very careful in selecting a choir leader. He must, first of all, be born again. He must have a sense of humor, be tactful, and love his work above everything else. He should preferably be a member of the church he serves—that is, of the same faith. He must be one who forgets self, gives all he has, loves the Master so ardently that he can easily forgive, in fact, be sweet and smile under all and over all difficulties.

Certainly the director should know music. And it is a fine thing also if he knows voice culture. He should have the pastor heart toward his choir. Should be able to listen well and sympathize with all.

It should be understood that the director is in immediate control of the music program and training of the choir. No director can do his best work without complete cooperation from all.

It is part of the director's task to discover and develop singers. The ideal is for the church to employ a director full time so that he may give himself to this task of training. Some members of the choir are able to pay for private lessons, but as a usual thing the members cannot afford this.

The director must be wise in the use of individual choir members in special parts so as not to rouse envy. I have kept a note book record on this so as not to use anyone more than others. I realize that this is difficult, as so many cannot read the notes, and there is a temptation for the choir leader to lean on those who can.

Experience of 20 years has taught me that a director must never be abrupt, but always kind and gentle. Sometimes this is very hard to do.

I think a volunteer choir is best. It is wise to encourage young people to sing in the choir. There has been too much division made as to old and young singers—junior, intermediate and senior choirs. Music is like a painting. It takes color in tone or blending of tones made by both young and old to make real music.

A director if he has the time, should train, train, train young people as well as children, having in mind the future of the church. I find a singing church a successful one. At least once a month, on Sunday evening or at the mid-week service, there should be a fifteen or twenty minute period for a song service. Use the old songs in this, but also learn a new one, and then sing the new one next Sunday.

I believe in congregational singing. But I find a tendency to sing the average song too fast, in which case a congregation cannot be taught to sing well. We must strike a happy medium. The type of song should of course determine this. You would not sing "When I Survey the Wondrous Cross" to the same tempo as "Onward Christian Soldiers," or vice versa. Yet I have heard this attempted to the loss of the beauty of the song in either case.

The pastor should have the choir always in his heart. It helps to compliment them once in a while. He can lead the congregation and members to have respect and love for the choir. The pastor is the only one who can create this bond between choir and congregation. It is well for a church to entertain the choir at least once a year in recognition of their service, just to show appreciation of the time, talents, and efforts which are voluntarily dedicated to making the church program helpful and enjoyable. A good choir is a great help to a church, and a proper recognition of this fact and encouragement from the church will help to make a better choir.

—BR—
And now the liquor papers themselves say that 1,500 federal agents went into action last week to suppress illicit distilling and sale of liquor. Why was this not done before? The prohibition amendment has been repealed and we were told that this would put the bootlegger out of business.

WHY I BELIEVE IN JESUS THE CHRIST
J. E. Wills

—o—

I believe that Jesus was God manifested in the flesh. That He, as God, was born of a virgin, and thereby became man. Being man He was all that was fundamentally essential to original manhood. He had every essential nature, and was capable of every experience, of man as he was created of God. Yet being God, thus made flesh, He likewise was all that was fundamentally essential to Deity. He had every essential nature and attribute of God, and was still—while in the flesh—the person of God, and possessed all the passions, purposes, and powers of God. (Any and all limitations experienced by Him were self-imposed.)

I believe that God's experience of the incarnation was for a very definite purpose. That purpose being: (1) To reveal Himself to the world, (2) "To save His people from their sins." I believe that Jesus did all that was essentially necessary for Him to do to accomplish that purpose.

I believe that He was therefore both the historical fulfillment of "The hope of Israel," and the expression and experience of the eternal purpose of God for a lost world. I believe all this of Him:

First. Because it was just the natural—the most probable—thing for God to do. It is the nature of water to be wet, of fire to be hot, and of God (who is Love) "to so love the world that" He would do just that thing. To contemplate the nature of God is to expect Him to do just what He did in Jesus.

Second. Because Jesus was the complete fulfillment of God's promises. Just here we could wish we had a summary of His own address to the two on the way to Emmaus when: "Beginning from Moses and from all the prophets He interpreted to them in all the scriptures the things concerning Himself." The enactment and experience in His life of all that had been predicted "by divers portions and in divers manners" could not have been accidental. God had definitely promised something and in Jesus He was fulfilling His promises.

Third. Because of the character of, and incidents connected with, His birth. He was not born as other babies are. According to prophecy, He was born of a virgin. I believe that, and the fact means everything to me. That alone will explain the reconciliation of Joseph, the appearance to the shepherds, the "gloria in excelsis" of the angels, and the supernatural guidance and visit of the wise men.

Fourth. Because of His supernatural nature. He was not like other men. No analysis of human nature will explain His nature. No theory of the "product of His age" will account for such a person as He was. No comparison with any or all others, who ever lived on earth, will find another like Him. His natural affinities and sensibilities were spiritual rather than material. His attitude towards self, towards God, and towards others was ultra human. He was manifestly Life, Love, Wisdom, Power, and Grace. The nature alone of Jesus testifies to His Deity.

Fifth. Because of His own claims. When a person with such a nature as cited above makes a claim it, of necessity, has weight. Many were His claims to "Messiahship," to being "sent of God," to having "come down from the Father," to being "one with the Father," etc., etc.

Sixth. Because of the miracles He wrought. The assertion of Nicodemus was evident: "No one can do these signs that thou doest, except God be with him." Surely Jesus had other and more gracious motives in working His miracles than just to prove His relation to God; and yet He asserted that "The very works that I do bear witness of me, that the Father hath sent me", and He called upon His disciples to believe that He was in the Father and that the Father was in Him "For the very works sake."

Seventh. Because of the superhuman Motives of Jesus. His motives alone prove Him to be

Keep These Motherless Children In Mind--On Mothers' Day



The State Baptist Convention at the meeting in Meridian several years ago, suggested that Baptists of Mississippi should remember Mothers' Day, by remembering the motherless children in our Baptist Home for Children. "Mother" is the sweetest word the world has ever known. "Mothers' Day" to many mothers means flowers and candy. But there are many motherless children in the world today who need

"flour" rather than "flowers" — who need "bread" rather than "candy." In your mother's name, or in memory of your mother, remember the 245 children of the Home who either do not have mothers, or who, because of the circumstances, cannot be with or live with their mothers.

Kathryn Dilworth, Reporter

METHODISTS AND LIQUOR TRAFFIC

—o—

(We publish below the statement of the bishops of the Southern Methodist Church on the Liquor Traffic. It was a part of the Episcopal address to the General Conference now in session in Jackson.—Editor.)

Liquor Curse.—Whatever ministers to the redemption, development and advancement of human life has significance, importance, and appeal for Methodism, and whatever degrades, vitiates, and destroys life arouses opposition, hostility, and unyielding resistance from Methodism. For this reason it has always stood in the forefront of all moral reform, and from that position there has been and can be no receding. It has fought the liquor traffic for one hundred years and so long as there is a liquor traffic in any form or degree this fight will be continued unabated. Methodism looks upon the use of alcoholic beverages as a curse, public and private. They bring degeneracy to the drinker, degradation to the home and society, disaster to business, and debauchery to government. The liquor traffic has never shown any consideration for human life and its most sacred interests, nor respect for private or public morals. It is actuated by carnal appetites and greed and makes its appeal to the satisfaction of the lowest carnal desires and alcoholic habits. The alcoholism which it develops and promotes, while more gradual in its operation, is just as deadly as cholera or yellow fever, and efforts to eradicate it should be as pronounced and determined as those to destroy these and other vicious diseases.

The liquor traffic has always defied regulation and ridiculed and resisted every effort and movement for temperance. With these views, which experience and history abundantly support, is it to be wondered that Methodism stands unalterably for the utter annihilation of this curse in this country and in every country? Society in its social relationships and legal expression should drive it from the earth. In this spirit and attitude we lift our banner to the world.

—BR—

Dr. Dodd preached Sunday night on "The Epic of a Race," and the negroes were invited guests, occupying the gallery. Dr. Dodd recently visited the tomb of Booker T. Washington.

Rev. George J. McCoy of Bayou La Batre, Alabama, was with us (East Moss Point Baptist Church) for a week of revival services. The pastor led the music and everybody had a part in the services. The attendance was beyond what has been known here for several years. The church was greatly revived. There were 6 additions—3 for baptism and 3 by letter; all of which were grown folks; heads of families.—O. O. Haley, Pastor.

Dr. H. L. Martin of Senatobia will assist Pastor R. L. Breland in a meeting at Coffeeville in June.

OUR PRAYER CALENDAR

—o—

4—FRIDAY

For Dr. and Mrs. A. W. Yocom, medical and evangelistic work, Pingtu, China.

Yet shall the righteous hold on his way.

—Job 17:9.

5—SATURDAY

For the editors of The Window of Y. W. A. Jehovah is my light.—Psa. 27:1.

6—SUNDAY

Pray that God's Spirit may lead in Southern Baptist organization for world service.

Not my might nor by power, but by My Spirit, saith Jehovah.—Zech. 4:6.

7—MONDAY

Pray for Rev. R. E. Pettigrew, evangelistic work, Porto Alegre, Brazil, and Robert W. and Woodrow W. Pettigrew, Margaret Fund students.

There is no want to them that fear Him.

—Psa. 34:9.

8—TUESDAY

For annual session of W. M. U. of District of Columbia, Washington, May 8.

Only be strong and very courageous.

—Josh. 1:17.

9—WEDNESDAY

For Rev. and Mrs. I. N. Patterson, evangelistic work, and Miss May Perry, educational work, Abeokuta, Nigeria.

Cast thy burden upon Jehovah.—Psa. 55:22.

10—THURSDAY

For Dr. T. J. Watts, secretary Relief and Annuity Board, Dallas, Texas.

God is not unrighteous to forget your work and labor of love.—Heb. 6:10.

11—FRIDAY

For Rev. and Mrs. Earl Parker, evangelistic work, Pingtu, China.

God keepeth covenant and loving kindness with them that love Him.—Deut. 7:9.

—o—

Pingtu, Shantung, China.

March 27, 1934.

My dear friends at home:

One more letter to you before I turn my face homeward. I am dated to sail from Shanghai May 26 just two months from today. My heart leaps with joy at the thought of seeing you so soon. I find myself, in school-girl fashion, counting the days till I will be in my own native clime again.

I want to tell you about our recent meetings. The coming of Dr. John Sung, China's Billy Sunday, to us for ten days meetings gave a great impetus to our continuous revival in this place. Dr. Sung had been with us three years previously and was greatly used of the Lord. So Christians and Christian workers with their unsaved friends from over the country came in large numbers. We were taxed to the limit for sleeping space, large Sunday school rooms and other places were made into big "Baptist pallets" where women and children crowded in filling every nook and corner. The men's sleeping quarters were equally crowded.

We realized as never before the need of a large church. Every aisle was filled in with seats, there was no altar space left, people sat in windows and many unable to get in stood around the doors.

And how Dr. Sung did preach! He knows how to hold his audience spell-bound and, too, he knows how to drive the two edged sword straight into the heart. He follows his sermons up by personal interviews where the probing goes still deeper into hearts. He is greatly used of the Holy Spirit. Souls were saved, the sick were in answer to the prayer of faith healed, and many lives dedicated to His service.

Something like 100 "Seek the Lost Bands" were organized. Each band carries a little white flag on which is printed a red cross and an appropriate Scripture verse written, in with these aloft and hands full of tracts to distribute, they go out seeking the lost for Christ.

Our Girls' Boarding School sends out one such band each afternoon, and five on Sundays. The Boys' School and the Hospital also have their

FLASHLIGHTS TO FORT WORTH

Be sure to take yours, please, for it will be needed at the W. M. U. meeting in Fort Worth on Tuesday night, May 15. Take the largest flashlight you have and be sure that its batteries are in excellent condition. If you do not have a flashlight, try to borrow one because it will be a real help that Tuesday night. The night's program, which will be distributed by the ushers, will explain the one and only time the many flashlights are to be used during that night's program. Please take yours that Tuesday night to Broadway Baptist Church. The service commences at 7:30 P. M.—Kathleen Mallory, W. M. U. Corresponding Secretary.

share in this witnessing. Our Bible class with some 40 pupils spend the mornings in class work and each afternoon in seeking the lost. Many who attend the meetings were country Christians who returned to their own towns and villages with hearts on fire to see souls saved. Thus a great army of people in our city and throughout the county are seeking the lost for Christ. Please pray with us that this may be the greatest year we have yet seen in soul saving.

The time is fast approaching when I leave, for a season, these dear co-workers in China. It is not easy to leave for the harvest is ripe and the laborers are so few as compared to the lost multitudes. Yet the time has arrived and over due one year. I believe it is His will for me to "come apart for a while." My heart turns yearningly to my native land, to my aged mother, to the loved ones of my own family, and to you my dear friends and co-workers at home. I rejoice that I will soon see you again. God willing we sail May 26 reaching San Francisco June 15. I hope to reach Grandview, Texas, where my mother is now with my sister, Mrs. D. D. Pitts, about June 20th. After a visit with them for ten days or two weeks we then hope to turn our faces toward the "Old Red Hills of Pontotoc," the dearest spot and the dearest people on earth to some of us.

And you my beloved friends throughout the State and other places, I long with a deep longing to see you and to tell you of some of the wonderful things which our Lord has been doing in our midst. Will you not pray much for the work I am leaving. They need prayer help. Pray for any witnessing He may have for me to do at home. Pray that I may ever live in the circle of His will. Lovingly,

Your missionary,
Pearl Caldwell.
—o—

My dear friend:

This is a hot, hot afternoon—the thermometer is standing at ninety in the shade and the little breeze that is stirring is so hot that it burns when it touches my face. I shall, however, take advantage of the afternoon at home and let friends of the other America know that I have not forgotten them. I hope you will not object to a mimeograph copy.

Brazil declared a holiday in honor of Joseph Anchieta today. He was born of Spanish parents on Canary Island four hundred years ago. When still a lad, he was sent to study in Coimbra University in Portugal. He was quite studious and very religious and, at the age of sixteen, was made a member of a Jesuit organization called "The Company of Jesus." He never had very good health and when only nineteen was sent to Brazil with the hopes that the change would be good for him. He arrived in Brazil in 1553 and came as a missionary of "The Company of Jesus." He spent forty-two years (until his death) working in Rio de Janeiro, Espírito Santo and São Paulo. It was he who gave the latter its name. His delight was teaching the catechism to Indian boys. Some of the dailies are dedicating special numbers to the memory of Anchieta and are carrying letters that were written by him about three hundred and seventy-five years ago. They are very interesting, especially the

ones in which he describes the flora, fauna and seasons of Brazil. He is very lovingly spoken of as the "Holy Missionary to Brazil." Would it not have been wonderful if this faithful, self-sacrificing missionary, who gave his life to Brazil, had given the sweet, simple story as found in God's Word?

Part of our work today is to point out errors in the religion taught by Anchieta and other thousands who have followed him. When we look about us and see how deep-rooted is the superstition, ignorance and sin, we feel that we have hardly made an impression, yet when we compare results with those of other mission fields, we know that Brazil is among the most promising where Southern Baptists maintain work.

We had our annual meeting of the Brazilian W. M. U. in January. It was held in the "Sala Miss Mallory" in the new building of the Santos Baptist Church. I don't know when I have ever attended more spiritual meetings than those of the women this year. There were few messengers, perhaps not more than 100, but the spirit was fine and the women were so appreciative of what the women of the S. B. C. have done from year to year for the development of their work. They voted that thanks be recorded in the Minutes and a letter be written to Miss Mallory as an expression of their gratitude. They also asked that there be a special prayer of thanksgiving to God for the missionaries that have been sent out by Southern Baptists. I believe your heart would have been made glad if you could have seen how they tried to express their appreciation.

I am busy getting plans outlined for those who have very kindly promised to take my place while I run off for a little vacation of four months. I never dreamed that such a treat might some day be in store for me, but because of a friend who loves missions and who has done a great deal for the ongoing of the kingdom work, I am making plans to attend the Fifth Congress of the Baptist World Alliance that is to be held in Berlin in August. I shall leave Rio on the 12th of May and will reach New Orleans on the 30th. I shall make a flying trip to Clinton, Mississippi, to spend a few days (18) with my people. Then on the 23rd of June, Mrs. Nelson and I sail from New York on the S. S. Rex and will make the tour outlined by Dr. Robert Coleman which promises to be very interesting. On the 25th of August, when the party sails for New York, I shall turn my face again toward Brazil, stopping perhaps two weeks in Portugal to see and study at close range the work that is being done by Brazilian Baptists. That, as you know, is the Brazilian Foreign Mission field. I hope to be back at my post of duty the last of September.

If you don't hear from me during this time, you may know that it is because I was too busy to write, but I shall not forget to ask God's blessings upon you and I want you to pray that, because of this trip, I'll be better prepared for my missionary work. I would not go if I felt that it would not better prepare me.

With best wishes I am sincerely,
Minnie Landrum.
Caixa 2655, Rio de Janeiro, Brazil,
March 19, 1934.

BR
Some people ought to label their "jokes," so that people will know whether to laugh or cry. Under this head would probably come an article on Beer in a recent issue of the Collegian.

The Baptist Church at Toomsuba will celebrate the fiftieth anniversary of its organization on the fourth Sunday of May. It is our desire to have with us all preachers who have served the church as pastor. It will be homecoming day for all persons who have at any time been members here but have moved away. There will be an interesting program arranged. Dr. R. S. Gavin will be the main speaker. The church was organized the fourth Sunday of May 1884 by Dr. T. G. Sellers of Starkville, Miss., assisted by Rev. R. H. Camp. There will be two services, morning and afternoon.—W. C. Rogers.

Thursday, May 3, 1934

THE BAPTIST RECORD

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**East Mississippi
Department**

By R. L. BRELAND

VETERANS OF THE CROSS

—o—

One of the most prayerful and
pious men I ever knew was Rev.
L. E. Lightsey, of Montrose, Miss.
He loves the Lord and gave the best
years of his life in His service. He
retired from active service in the
kingdom five years ago when he
was 71 years old on account of
failing health.

Brother Lightsey is the son of
Joseph B. and Mary E. Lightsey,
and was born Oct. 27, 1857, nearly
77 years ago. He grew to manhood
on his father's farm. He was con-
verted in September 1878, and was
baptized into the fellowship of
Salem Baptist Church, Jasper County,
in November of the same year
by Rev. Wm. T. Thigpen. Soon after
his conversion he felt impressed
to preach, so early in life he was
ordained to the ministry by the
Phalti Baptist Church, Jasper
County, the presbytery consisting
of Elders G. W. Knight, W. D.
House, Wm. T. Thigpen. He attended
Mississippi College where he
prepared for the ministry.

On August 29, 1889, he was mar-
ried to Miss Florence A. McLaren
who for these 44 years has been a
faithful companion and helpmate to
a worthy preacher. Two children, a
son and a daughter, were born unto
this union, both living, as is also
the wife and mother.

He was active as pastor for many
years. Among the churches served
were Mt. Zion, Jasper County, 6
years; Bethlehem, Jones, 8 years;
Bethel, Jones, 6 years; Oak Grove,
Clarke, 4 years; Union Seminary,
Jones, 7 years; County Line, Jones,
5 years; Sharon, Jones, 2 years;
Heidleberg, Jasper, 4 and a half
years; Salem, Jasper, 7 years;
Pleasant Grove, Jasper, 5 years;
Pleasant Ridge, Jones, 4 years;
Phalti, Jasper, 8 years; Fellowship,
Jasper, 4 and a half years; Ebenezer,
Jasper, 6 years; Mount Pisgah,

Jasper, 4 years; Neshoba, Neshoba
County, 5 years; Mize, Smith, 2
years; Stratton, Newton, 4 years;
Sylvarena, Smith, 3 and a half
years; Beulah, Jones, 5 years; Hope,
Neshoba, 3 years; Tucker's Crossing,
Perry, 3 years; Seminary, Perry,
3 years; Monarch, Jones, three
years. What a host of people heard
this good man preach as he served
these twenty-five churches.

But this does not end this good
man's work. Perhaps the crowning
work of his life was the fourteen
years spent as colporter selling
good books and securing subsciptions
for religious papers: two of
these years were spent as colporter
and missionary of the Lebanon As-
sociation in Jones County, and the
other twelve as State Colporter and
missionary worker under the State
Mission Board. Thousands of books
were sold and eternity alone will
reveal what this work meant. He
secured thousands of subscribers
and renewals to the Baptist Record,
Home and Foreign Fields, Orphanage
Gem and other papers. He was one
of the most faithful and successful
book sellers I have ever known.

He reports sermons preached
about 8,500, burials attended about
250, marriages performed about 300
and baptisms about 2,500. This is a
remarkable record. What a reward
awaits this dear brother at the
judgment! He still lives at his home
at Montrose, Miss., where he prays
and meditates on the past and
looks forward to the time when his
Lord shall call His servant home.
Blessings on him as he lingers at
the sunset.

—o—

Our part of the state is made
happy over the fact that Mrs. Ned
Rice, of Charleston, was elected
president of the State W. M. U.
She has been district superintendent
here for some years and has made
good. Blessings upon her and the
work.

Rev. J. Oscar Hill, pastor of Hol-
lywood Baptist Church, Memphis,
was called to Coffeeville last week
to attend the burial of his brother-in-law,
G. D. Chapman, accompani-
ed by his wife. They are natives of
this, Yalobusha County, and are
always welcome back home.

The following invitation comes
from Miss Jewel Graham, Neshoba:
"We are planning for a home-com-
ing program at Linwood church
May 27th; you have a special in-
vitation to be present and preach
at the 11:00 o'clock hour." Hope
that it will be possible for me to
attend.

The district meeting of this W.
M. U. district is announced to be
held with Water Valley Baptist
Church on June 13th. The state and
district officers and representatives
from the churches will be there.

Rev. J. M. Metts, of Water Val-
ley, has finally decided not to leave
Water Valley to accept the urgent
call to Philadelphia.

—BR—

Margery came running into the
house dragging her little brother,
whose face showed the mark of an
attack by some insect. "Oh, mother,
look!" she cried, the memory of a
recent epidemic in her mind. "Bob-
by has been bitten by a measles."

—Ex—

**SUMMER SCHOOL OF
THEOLOGY**

—o—

The Summer School is one of the
unique features of Southwestern
Baptist Theological Seminary, Ft.
Worth, Texas. It enables busy pas-
tors and workers to get some Sem-
inary training and helps the Sem-
inary student to shorten the time
for the completion of his course.
The summer session is only six
weeks, from May 28 to July 6.
Courses are taught by regular pro-
fessors of the Seminary.

Dr. W. W. Barnes will teach
courses on Baptist in Foreign
Countries and the Mission Fields;
Dr. H. E. Dana, the Christology of
the New Testament; Dr. W. T. Con-
ner, the Teachings of the New
Testament; Professor E. L. Carlson,
Old Testament and Evangelism;
Professor J. W. Crowder, Beginner's
Greek; Dr. T. B. Maston, Philos-
ophy of Religious Education and
Christian Sociology; Prof. I. E.
Reynolds, Ministry of Music and
Harmony; Prof. E. L. Carnett, Nota-
tion and Conducting; Miss Floy
Barnard, Story Telling and Super-
vision of Religious Instruction and
Worship; Mrs. W. A. Johnson, W.
M. U. Methods; Prof. E. M. Mc-
Neely, Voice, and Prof. William
Barclay, piano and organ.

An unusual feature of this sum-
mer's session will be a special
course in the Theology of Karl
Barth, which is just now attracting
the attention of the Protestant
world. This course will be taught
by Prof. G. H. Enss, who for sev-
eral years has held the chair of
Philosophy and German in Goshen
College, Goshen, Ind. Mr. Enss is
one of the best informed of the
students of Barth in this country,
and is a Christian scholar of rare
charm and ability.

In addition to the course of study,
other attractive features include
the fine fellowship that exists in a
special degree during the summer
term, the soul-winning work in the
downtown mission and jail services
and the Sunday School, Young Peo-
ple's and Daily Vacation Bible
School work in nearby churches.
The library offers opportunity for
an expanded horizon in the realm
of sacred literature. The large con-
crete buildings located on a hill
overlooking the city and enjoying
the prevailing gulf breezes, consti-
tute an oasis in the summer heat,
making study physically pleasant
as well as spiritually helpful.

The Summer School is perhaps
the best time for ministerial and
other students to get church work,
anticipating their continuation in
the Seminary. The Seminary stu-
dents have a live committee with
Prof. E. L. Carlson as chairman,
which works effectively in getting
churches and students together
along Baptist lines. Correspondence
with Prof. Carlson is invited.

Expenses for the summer term
are moderate. Write Prof. T. B.
Maston, Director, Seminary Hill,

Help Kidneys

If poorly functioning Kidneys and
Bladder make you suffer from Getting
Up Nights, Nervousness, Rheumatic
Pains, Stiffness, Burning, Smarting,
Itching, or Acidity try the guaranteed
Doctor's Prescription Cystex (Sias-tex)
Cystex —Must fix you up or money
back. Only 75¢ at druggists.

Texas, for a Summer School Bul-
letin, which gives complete informa-
tion regarding expenses, courses,
and other items.

—BR—

COMMENDING BRO. McMURRY

—o—

I want to say a word introducing
to our Mississippi brotherhood Bro.
Wm. McMurry who comes to us
next Sunday as pastor at Green-
ville. We had him as the preacher
in our meeting last June, and I
have never had a more satisfactory
helper. I hope the brethren will
use him largely in meetings. He
will be a blessing to any church. He
was Seminary Evangelist for South-
western Baptist Seminary for sev-
eral years. Bro. McMurry is a stu-
dent, a preacher of more than aver-
age ability, deeply spiritual, thor-
oughly consecrated, a courteous
Christian gentleman. I'm sure he
will be a valuable addition to
kingdom forces in the state, and I
bespeak for him a hearty welcome
into our midst. He comes to us from
a church that loves him, a delega-
tion attended our meeting last year
out of love and respect for him.
Brethren, invite him to your meet-
ings use him, and you will learn to
love him.

R. A. Morris

Holly Springs.

—BR—

This is a true story. Mrs. Helen
Hunt Jackson was a celebrated
writer of fiction and poetry. She
lies buried in a lonely grave in a
canyon of the Rocky Mountains, a
spot that is much visited by literary
people.

Before her marriage to Mr. Jack-
son, her name was plain Helen
Hunt. One Sunday morning as she
was on her way to church she found
a purse. Thinking that it might
have been dropped by some church-
goer, she requested the rector to
announce that she had found a purse
and would cheerfully return it to
the owner. And the good man made
the announcement in this way:

"I am requested to announce that
a purse has been found. If any one
present has lost one, he is request-
ed to go to Helen Hunt for it."

—Highways of Happiness.

—BR—

"I've just been having a tussle
with the dentist."

"Which beat?"

"It ended in a draw."—Ex.

—BR—

Teacher. "Who was it that I heard
laughing?"

Burt. "Please, sir, I couldn't help
it. I was laughing up my sleeve,
and I forgot there was a hole in
it."—Ex.

ITCHING IRRITATION

Even in persistent cases where parts
are sore and tender—comfort follows
the soothing touch of

Resinol



**Sunday School
Lesson**
W. A. Sullivan

May 6, 1934
Jesus Acclaimed As King
Matthew 21:1-46

At the beginning of the twenty-first chapter of Matthew we are within one week of the crucifixion of Jesus. According to Dr. John A. Broadus (Harmony of the Gospels) the events recorded in this chapter occurred on Sunday, (21:1-11; 14-17); Monday, (21:18-19; 12-13), Tuesday, (21:19-46). It will be observed that Dr. Broadus transposes verses 12 and 13 to a position between verses 19 and 20. Apparently during this last week Jesus spent the nights outside the city of Jerusalem (probably in Bethany) and returned in the early morning of each day to face His enemies unto the end. The notes on this lesson are confined to the Triumphal Entry into Jerusalem.

1. The Time of It (Matt. 21:1; John 12:1-14). All four gospels give an account of the Triumphal Entry. John names the day—five days before the Passover which fell that year on Friday. So Jesus formally presented Himself in Jerusalem as the Messiah of Israel on Sunday. Dr. B. H. Carroll observes (An Interpretation of the English Bible, in loco.) "On the first day of the week Jesus is proclaimed King; on the first day of the week Jesus rises from the dead; on the first day of the week He makes His first appearance after rising from the dead; on the first day of the week He pours out His Spirit on the church. From now on Sunday will be prominent."

2. The Purpose and Manner of It (Matt. 21:1-11). Several times during His public ministry Jesus had strictly forbidden His disciples to proclaim Him as the Messiah. Now in bold defiance of His enemies who were seeking a pretext upon which they might arrest Him and put Him to death He deliberately encourages the multitudes as they shout their hosannahs and proclaim Him to be the Messiah. The time had come—Dr. Carroll calls it "The Crisis of the Age"—to face the inevitable issue. Jesus knew what the outcome would be.

It has been observed that Jesus entered Jerusalem as a Pauper King. He came not as a Nebuchadnezzar, or a Caesar, or a Napoleon with worldly pomp, material splendor, and military power. He came riding a borrowed colt. Thus He "consciously did what would be the literal fulfillment of a great Messianic prophecy" (Zech. 9:9). Dr. Alexander McLaren says: "The meaning of that prophecy was that to Zion, wherever and whatever it is, there should come that Messianic King whose reign owed nothing to chariots and horses and weapons, but who, meek and patient, pacing upon the humble animal used only for peaceful services, and not mounted upon the prancing steed of

a warrior, should inaugurate the reign of majesty and meekness. Our Lord used the external fact just as the prophet had used it, as of no value in itself, but as a picturesque emblem of the spirit of His kingdom. * * * The fact that He had to borrow the colt was as significant as the choice of it. * * * A strange kind of monarch—a King claiming His dominion, and yet obliged to borrow another man's colt in order that He might do it! And yet that remarkable combination runs all through His life. He had to be obliged for a grave, and fishermen for a boat, but He sat in it, to speak words of divine wisdom. He had to be obliged to a lad in the crowd for barley loaves and fishes, but when He took them into His hands they were multiplied. He had to oblige for a grave, and yet He rose from the borrowed grave Lord of life and death. And so when He would pose as a King, He has to borrow the regalia, which made the emphasis of His claim."

3. The Popular Enthusiasm Attending It (Matt. 21:8-11). Great crowds from all parts of Palestine were in Jerusalem. They were there to observe the Passover. They heard how, not long before, Jesus had raised Lazarus from the dead (John 12:9). They went out to Bethany to see Lazarus. Perhaps there were among them some of those who wanted to proclaim Jesus King on the occasion of His feeding the five thousand with five loaves and two small fishes (John 5:15). When they saw Jesus mount the colt some of them recalled the prophecy of Zechariah (9:9). Enthusiasm spread and grew until their excitement broke all bounds. The vast multitude swarming over the hills and valleys approaching Jerusalem threw their garments into the road over which Jesus rode in their midst. They snatched branches from palm trees growing by the way. Waving those palm branches they rent the air with shouts of "Hosannah to the King of Israel." Jesus accepted their wild proclamation of His Kingship, and even encouraged it. Yet He knew that before the passing of a week those same multitudes would clamor for His death and mock Him on the cross. How little those excited crowds knew of the days and years ahead! They thought they were going into Jerusalem that day to set up an earthly kingdom. In the midst of it all Jesus looked into the future and wept with a great cry of anguish on account of the blindness of Israel and the terrible destruction of Jerusalem in the days to come (Luke 19:41-44).

As the mighty, surging crowds entered the city great excitement prevailed. They shouted "Hosannah to the son of David. Blessed is He that cometh in the name of the Lord!" Jerusalem was troubled, and said "Who is this?" No doubt they expected rioting and war. Jesus however only went into the temple (Mark 11:11) "and when He had looked around on all things went out unto Bethany." He had formally announced Himself as the Messiah of Israel. Would Israel accept him? They crucified Him.

JESUS THE PERFECT MAN

(From the Commercial Appeal of Dec. 22, 1912. Reprinted by request)

There is no other character in history like that of Jesus.

As a preacher, as a doer of things, and as a philosopher, no man ever had the sweep and the vision of Jesus.

A human analysis of the human actions of Jesus brings to view a rule of life that is amazing in its perfect detail.

The system of ethics Jesus taught during His earthly sojourn 2,000 years ago was true then, has been true in every century since and will be true forever.

Plato was a great thinker and learned in his age, but his teachings did not stand the test of time. In big things and in little things time and human experience have shown that he erred.

Marcus Aurelius touched the reflective mind of the world, but he was cold and austere as brown marble.

The doctrine of Confucius gave a great nation moral and mental dry rot.

The teachings of Buddha resulted in mental and moral chaos that makes India derelict.

Mohammed offered a system of ethics which was adopted by millions of people. Now their children live in deserts where once there were cities, along dry rivers where once there was moisture, and in the shadows of gray, barren hills where once there was greenness.

Thomas Aquinas was a profound philosopher, but parts of his system have been abandoned.

Francis of Assisi was Christlike in his saintliness, but in some things he was childish.

Thomas A. Kempis' Imitation of Christ is a thing of rare beauty and sympathy, but it is, as its name indicates, only an imitation.

Sir Thomas More's Utopia is yet a dream that cannot be realized.

Lord Bacon writing on chemistry and medicine under the glasses of the man working in a twentieth century laboratory is puerile.

The world's most learned doctors until a hundred and fifty years ago gave dragon's blood and the ground dried tails of lizards and shells of eggs for certain ailments. The great surgeons a hundred years ago bled a man if he were wounded.

Napoleon had the world at his feet for four years, and when he died the world was going on its way as if he had never lived.

Jesus taught little as to property because He knew there were things of more importance than property. He measured property and life, the body and soul, at their exact relative value. He taught much as to character, because character is of more importance than dollars.

Other men taught us to develop systems of government. Jesus taught so as to perfect the minds of men. Jesus looked to the soul, while

other men dwelled on material things.

After the experience of 2,000 years no man can find a flaw in the governmental system as outlined by Jesus.

Czar and kaiser, president and socialist give to its complete merit their admiration.

No man today, no matter whether he follows the doctrine of Mills, Marx or George as to property, can find a false principle in Jesus' theory of property.

In the duty of a man to his fellows no sociologist has ever approximated the perfection of the doctrine laid down by Jesus in His Sermon on the Mount.

Not all the investigation of Chemists, not all the discoveries of explorers, not all the experiences of rulers, not all the historical facts that go to make up the sum of human knowledge on this day in 1912 are in contradiction to one word uttered or one principle laid down by Jesus.

The human experiences of 2,000 years show that Jesus never made a mistake. Jesus never uttered a doctrine that was true at the time and then became obsolete.

Jesus spoke the truth; He lived the truth; and truth is eternal.

History has no record of any other man leading a perfect life or doing everything in logical order. Jesus is the only person whose every action and whose every utterance strike a true note in the heart and mind of every man born of a woman. He never said a foolish thing, never did a foolish act and never dissembled.

No poet, no dreamer, no philosopher loved humanity with the love that Jesus bore toward all men.

Who, then, was Jesus?

He could not have been merely a man, for there never was a man who had two consecutive thoughts absolute in truthful perfection.

Jesus must have been what Christendom proclaims Him to be—a divine being—or He could not have been what He was. No mind but an infinite mind could have left behind those things which Jesus gave to the world as a heritage.

118 YEARS OLD

On May sixteenth Cheneyville church will be one hundred and eighteen years old. We are having a birthday celebration. All former pastors are invited to be our guests at that time. This will embrace the second Sunday and it will be fine for the brethren coming this way and then on to the Convention.

We are asking Bro. H. H. Webb, a former pastor, to be with us for the eleven o'clock message. We shall be glad to have any of our brethren come and even our good editors are not barred.

Fraternally yours,

Z. T. Sullivan.



WHEN EYES ARE RED
and inflamed from sun,
wind and dust, you can
alleviate the irritation with
Dickey's Old Reliable Eye Wash
At All Drugists
Price 25c

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GRAY'S OINTMENT
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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Miss.

A-1 UNIONS FOR FIRST QUARTER

We list below the unions that have reached the A-1 Standard for January, February and March 1934. As usual there were a number of unions that just missed the standard by a fraction of a point in one or more of the requirements. We suggest that presidents and leaders check at least monthly on the work of the union. In this way weak points can be strengthened and brought up to requirements. There is no point in the standard that calls for more than 75% and many of them just 50%. The president cannot do it alone of course but a constant reminder and pointing out on the standard just where we are on our road to A-1ville will inspire most of the members and in that way the work can be accomplished. We ask this question: Why try to be an A-1 union? It is NOT in order that we may have recognition or to receive an award, we do get the recognition and we do get the award, but you get these because you have done the work and you should not do the work in order that you may receive these. The standard is simply a program of work and one that if it is followed will give the membership of the union a well rounded development. A union should not strive to be just standard, but the goal should be to enlist and develop EVERY member.

A-1 B. A. U.'s—Sardis, Oxford, South McComb, West Point.

A-1 Senior B. Y. P. U.'s—A. H. Ingram, West Point; Mary D. Wright, West Point; Toombsburg; Pep, First, Jackson; Skinner, Noxapater; 8th Avenue, Meridian; Shannon; Grenada; Ocean Springs; Pilgrim's Rest, Copiah County; Oak Grove, Clarke County; Sardis; Ascalomore, Tallahatchie County; Ko-Ko-Hi, West Salem, Greene County; Carthage; Ever-Ready, Hickory Grove, Forrest County; Amice Bright, Clarksdale; Auber J. Wilds, Carterville, Forrest County; First, Brookhaven.

A-1 Intermediate B. Y. P. U.'s—Grenada; Summerland, R. R. Jones, South McComb; Liberty; Live Wire, Magee; Shady Grove, Copiah County; Builders, First, Jackson; J. O. Y., First, Jackson; Taylor, Brookhaven.

A-1 Junior B. Y. P. U.'s—Bellefontaine, Jackson County; Summit; Shelby; Summerland; New Albany; Liberty; Busy Bees, Crystal Springs; Shady Grove, Copiah County; Kees, Brookhaven; William Carey, Magee.

—o—

FORREST COUNTY HAS HELPFUL MEETING

On the afternoon of the second Sunday in April the B. Y. P. U.'s of Forrest County met for their regular county meeting. Forrest, Lamar and Stone Counties make up the Lebanon Association but they prefer to do their B. Y. P. U. work

by counties, hence meet separately. The meeting of the Forrest County organization reported a large attendance and a splendid program. The First Church, Hattiesburg, furnished the largest crowd, fifty-eight of their members attended this meeting. They have six unions, hence they had a good representative group from each union. Mr. Wilburn Roberts is the President of the Forrest County work and is leading the unions in a worthy program.

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RANKIN COUNTY ASSOCIATION— AL B. Y. P. U. HAS 255 IN ATTENDANCE

The Rankin County Associational B. Y. P. U. under the leadership of Mr. Earl Clark continues to have enthusiastic programs and splendid attendance. The last meeting registered two hundred and fifty-five attendance and a fine spirit prevailed throughout the program. Mr. Clark says that their goal is every union having taken a study course within the next three months, or before their next meeting. A movement has been started to have an Associational B. Y. P. U. Library of Study Course books. This will be a great help to the weaker unions especially.

—o—

WATCH FOR NEXT WEEK'S RECORD! IT WILL CARRY A DOUBLE PAGE ANNOUNCEMENT ABOUT OUR DISTRICT B. Y. P. U. CONVENTIONS.

—o—

CALHOUN COUNTY ASSOCIATIONAL B. Y. P. U. ELECTS OFFICERS

The annual meeting of the Calhoun County Associational B. Y. P. U. was held at Bruce. It was the time for the election of officers and the following were elected: President, Mrs. W. G. Baldwin of Calhoun City; Mr. Ford L. Hallellon, Secretary; Mr. W. H. Daniels, Chorister; Mrs. W. H. Daniels, Junior and Intermediate Leader; Miss Nell Mabry, Pianist; Mr. B. Murphree and Miss Loyce Tyler, Group Leaders.

This splendid organization meets quarterly for inspirational program and this business meeting with inspirational program annually. During the last quarter the Bruce church has set up the General Organization and Miss Loyce Tyler was elected to the office of director. Mr. Baldwin, the new president of the Associational B. Y. P. U. hopes to lead the organization to a monthly meeting with the meeting in one district the first month of the quarter and in the other district the second month in the quarter and then both come together for a program the third month in each quarter. This is a good plan and is being worked in other associations.

KOSCIUSKO HAS BEST STUDY COURSE IN HISTORY

Along with the request for a hundred and twenty-four awards for B. Y. P. U. members who took the study course in Kosciusko came a letter saying that this was the best study course they had ever had in the church for their B. Y. P. U.'s. Mr. J. C. Maxwell is the efficient director of the work and has the love and cooperation of the church and especially the members in training. We congratulate this splendid church on their fine record.

—o—

Check your calendar for District B. Y. P. U. Convention in your District. Your union will be sent a program and other material about May 24th.

IT DID HAPPEN

Yes, last night, (Thursday, April 26th) it did happen. The first Baptist service ever to be held in Broussard, La., a town of some 700 souls, five miles to the east of Lafayette, was held with 25 people present. This is a rock-ribbed, anti-Baptist and anti-Protestant, old Aristocratic French Catholic town.

Three fine girls who sing in the choir of their church there, came out to the service and for the first time in their lives sang good old protestant songs. They said, "We like these, let's sing some more."

The services were held in the home of a fine converted Catholic. They will continue monthly. The brotherhood of our church fosters the services.

A few months ago we entered Carencro, a town of some 800 peo-

ple, 8 miles to the north of us, also first Baptist service. We are having fine response to the services there. For some time we have been holding services in another town 5 miles to the west of us. This one is going well too.

At present we are negotiating for a chapel in a town 10 miles west of here. We will open services there as soon as we can. Other fields are opening.

The work in this great French missionary section is growing as it has never grown. Pray for us.

Dr. J. B. Lawrence, Secretary of the Home Mission Board of Atlanta, will visit this territory on his way to the Southern Baptist Convention in Fort Worth. A committee will meet him in New Orleans on the 11th and drive through the Teche country. He will speak that night in New Iberia. Saturday, Sunday and Monday will be spent in and around Lafayette. He will speak every day at one of the churches.

J. C. Wells,
First Baptist Church,
Lafayette, La.

Do You Have Headaches?

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Ease the Pain Promptly

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Convention Year Publications of the Baptist Sunday School Board

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E. P. Alldredge

The latest survey of the work of Southern Baptists, masterfully presented.

ASSOCIATIONAL SUNDAY SCHOOL WORK

Cloth, 60c; paper, 40c

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Introducing a study of right methods for an adequate, practical, and resultful associational organization.

HIDDEN PEARLS 75 cents

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A revised edition. One who knows a girl's longings brings us a beautifully written love story.

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This completely rewritten volume comes as a study course book on the methods and purposes of the Woman's Missionary Union.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Our April checks went out today: \$15.00 to Bro. O. C. Miller for our orphan children, \$13.00 to Brother Cormier for his expenses. It was a few days early, but it's better to be early than late, and I'm sure neither of them will object. It is good to have as much as this to send to these friends of ours. You will remember that the recent gift from the "Children's Circle's Papa," as one little girl called him, increased our gift largely.

Mary Ruth has had measles lately, but it has not hurt her eyes! How do I know? Did you notice how quickly she discovered that there wasn't a letter (except mine, of course) on the page two weeks ago? But she determined that that should not be the case the next week, so she wrote one and sent it to me. That was such a fine thing to do, for it was certainly "the time for all good children to come to the help of the circle"—with my apologies to the Copy Book. I wish some more of you would try that. I'm wanting badly to hear if your school has closed, or when it will do so; whether you had a big commencement and if you were on the program, and didn't forget your part. There are lots of things to tell us now: whether you've got lettuce and spinach in your garden ready to eat now, as my neighbor has; whether the peas are two feet high, as I saw some yesterday; how the big truck farms around Hazlehurst and Crystal Springs are standing this curious cold-hot weather. Lura could tell us the last thing, I think. Let us have some good, newsy letters with some of this information—and (a secret, please), I shan't have to write such long letters as I have lately!

One more thing. We have two answers to the same puzzle this week. Mary Ruth's was good, but not perfect, as she feared it was not, so I am putting in Mrs. Buckley's, which was entirely correct. We must not be worried if we don't get one exactly right, for working at it does us good, anyhow, and we must go ahead and work the next one.

Much love, from
Mrs. Lipsey

—o—

Bible Story No. 17: May 2nd
The Beggar and the Rich Man.
Luke 16:19-31

The Pharisees and Scribes were the most religious people among the Jews, but they were not good: Jesus called them hypocrites, pretending to be good. He tells them this story to show that God and men see things differently. He gives them two pictures of two men, a rich man, who is sometimes called Dives, because that means rich, and a beggar named Lazarus. The first picture in words tells of Dives, enjoying his riches, finely dressed, entertaining his friends in splendor. Poor Lazarus, covered with sores, is thrown down at his door, and spends his time watching the feasts spread on Dives' table, wishing for the crumbs that fell from it, but wishing in vain. The rich man had plenty the poor one might have had, but doubtless when he thought of Lazarus, it was to complain that the poor fellow was so close to his property. The common street dogs were the only ones that noticed the beggar, and their licking his sores did not make him any happier. This is the picture of the two men before death came. But after while, Lazarus died, and angels were sent to take him to comfort and rest in the arms of Abraham, the founder of the Jewish nation, whom all the Jews loved and respected. When the

rich man died, he had a magnificent funeral, and no doubt many fine things said of him, but he was in a place of torment. He could see Lazarus and Abraham afar off, when he lifted up his eyes for help, and he called to Abraham to ask that he would send Lazarus with a few drops of water on his finger, to cool the poor rich man's tongue. But relief from that anguish was not to be. Abraham pitied, but he said, "You mustn't forget that when you were on earth, you had your good things, and Lazarus his evil things, but now he is comforted, and you are tormented. But besides this, there's a great gulf fixed between us and you, and none can go back or forth between us." Then Dives' mind turned to those he had left behind on earth, and he cried, "O father, let him go to my five brothers, and earnestly warn them not to come to this dreadful place." But Abraham said shaking his head, "They have their Bible, that will do that for them, if they will listen to it." "But if one should go to them from the dead, father Abraham, they would be sorry for their sins." Then sadly spoke Father Abraham, "If they won't pay attention to what the Bible tells them, neither will they to one who has risen from the dead." For us, this means that we must get ready to die while we are in this world, we can't do it afterwards.

—o—

Dear Mrs. Lipsey:

Your letter enclosing \$13.00 for Brother Theodore Cormier received, and on my own behalf as well as his and the work which he is doing I am writing to thank you and the Mississippi young people.

In one service held by French workers in New Orleans the other day there were four professions of faith. Two were French, one was Italian, and the fourth was an American.

One of the French converts came forty-three miles to attend the services, and finding that he might not be able to cover this distance again and be present for baptism Wednesday night, he made arrangement to remain in New Orleans the necessary four days.

Again thanking you and every one who is contributing to this work, I am

Yours sincerely,
W. W. Hamilton,
President.

—o—

Dear friend:

In behalf of our orphan and dependent boys and girls, I want to thank you for your recent donation to the Baptist Home. We trust that the Lord will bless both the gift and giver.

Sincerely,
O. C. Miller, Supt.
Donor: Children's Circle, Baptist Record; Gift: \$15.00.

—o—

Mrs. Mayo's Puzzle of April 19th

1. Gold. 2:11.
2. Euphrates: 2:14.
3. Noah. 6:9.
4. Edom. 25:30, or 36:1.
5. Shem. Ham, Jopheth.
6. Images. 31:34.
7. Sodom and Gomorrah.

All found in the book this puzzle spells—Genesis.

Mrs. Buckley.

—BR—

A BULLETIN IDEA FOR PASTORS

—o—

The Layman Company is now putting out its tithing pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank for local news and an-

nouncements. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Thirty-two subjects to choose from. Sample set, 15 cents. Prices: 40 cents per 100; \$3.00 per 1,000. These may be assorted in any way to meet your needs!

Please give your denomination, also please mention The Baptist Record.

The Layman Company
730 Rush Street
Chicago, Ill.

—BR— NEWS NOTES

—o—

Providence Church (Tippah Co.) is to dedicate their new church the fifth Sunday in April at 11 A. M. All former pastors and old friends are invited to be present. It is to be dedication and home-coming combined. The building is brick-veneer and modern in arrangement.

Evangelist Howard H. Williams of Hattiesburg is at present conducting an evangelistic campaign Ripley, using the court house for the services. We have not been able to attend; but reports from the meeting are good.

Pastor W. C. Barnes of Baldwyn has been with Pastor A. L. Goodrich of Pontotoc in a Training School recently.

Dr. T. W. Young of First Church, Corinth, recently taught Pilgrim's Progress to a large class in his church.

Rev. S. V. Gullett of Blue Mountain is to be with Pastor Holland at East Tallassee, Ala., in a meeting beginning the fifth Sunday in April and continuing for two weeks. This is brother Gullett's fifth meeting with this same church and pastor.

Pastor J. D. Thompson of Booneville reports continued interest in a real revival that broke out a few weeks ago in his church at Booneville.

The writer had a very pleasant visit to Prentiss and Alcorn Counties recently, speaking at East Prentiss at 11 A. M. last Sunday, and at Thrasher at night. Succeeded in getting a nice ten volume library in each of these churches, and plans were made for libraries in other churches. Our hearts were made to rejoice because of the liberality of Hon. Sidney Finch of Booneville who carried us in his car for the trip and agreed to donate \$1.00 to every Baptist church in Prentiss County. This practically guarantees that all of the fifteen Baptist churches in Prentiss County will have a good circulating library in operation between now and September.

This is one of the evidences that the revival in Booneville is real. Plans are being made for evangelistic meeting in the summer. Nine circulating libraries have been placed since my last report.

C. S. Wales.

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SUNDAY SCHOOL ATTENDANCE

APRIL 27, 1934

Jackson, First Church	788
Jackson, Calvary Church	944
Jackson, Grif. Mem. Church	596
Jackson, Davis Mem. Church	396
Jackson, Parkway Church	209
Columbus, First Church	682
Hattiesburg, First Church	649
Laurel, First Church	491
Laurel, West Laurel Church	346
Laurel, 2nd Ave. Church	254
Laurel, Wausau Church	64
Clarksdale Baptist Church	309
Ocean Springs Baptist Church	95
Hollandale Baptist Church	143
Holly Springs Baptist Church	165

—o—

BYPU ATTENDANCE APRIL 27

Jackson, Calvary Church	213
Jackson, Grif. Mem. Church	163
Jackson, Davis Mem. Church	227
Jackson, Parkway Church	98
Columbus, First Church	193
Clarksdale Baptist Church	115
Ocean Springs Baptist Church	51
Hollandale Baptist Church	71
Skene Baptist Church	
(April 22)	106
Skene Baptist Church	
(April 15)	96
Holly Springs Baptist Church	53

—BR—

There are more places where alcoholic liquors are being sold today in Jackson than there were in the days of the saloon; ten-times as many. Not that more liquor is being sold or drunk, but the opportunities and the temptations are more open and alluring. This does not mean that the bootlegger is abroad in the city, but that the Legislature of the State legalized the sale of beer and every restaurant in the city with the exception of two took out license to sell beer. This is what the liquor advocates in the Legislature called temperance legislation. Not yet have our people turned to the swill troughs of the brewers. But every effort is made, every inducement offered to get them to do it. And every body knows that drunkenness has increased. How any man can hold up his head and say that this was in the interest of temperance is beyond comprehension. With two exceptions the young women in all the restaurants in Jackson have become bar-maids, and many drug stores are kindergarten saloons.

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Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

COMMUNISM

Our Eight Redheaded Gog!
By G. W. Riley, Clinton, Miss.

—o—

"Behold, I am against thee, O Gog". Ezek. 38:3. In an earlier issue of the Baptist Record I wrote on "The Red Dragon with Seven Heads." In this article with some trepidation and much prayer that I may not do violence to the Scriptures (Rev. 22:18, 19), I will endeavor to add another head to "the great red dragon." (Rev. 12:3), viz: Communism, of which Russia in the Magog Kingdom, and Socialism King Gog. Gog seems to be king of Magog the kingdom, so that Gog and Magog are like unto Pharaoh and the Egyptians, oppressive, and dictatorial. Israel has only lately returned from cruel captivity to their quiet "unwalled villages" (Ezek. 38:11), and are at rest in faith and love of God, but Gog and Magog have their cruel, murderous eyes upon them, and with their allied war-equipped armies (vs. 4-6) "Shalt ascend and come like a storm" (v. 9) upon God's chosen people! But, "Thus saith the Lord God: I am against thee, O Gog" (v. 3), and "Every man's sword shall be against his brother" (vs. 21-22). Israel's victory: "And seven months shall the house of Israel be burying of them, that they may cleanse the land." (39:8-13).

On another occasion "Gog and Magog went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them." (Rev. 20:7-10). God has vouchsafed the security of His saints: "So, I am with you always, even unto the end of the world." Matt. 28:20, for "I am against thee, O Gog."

Communism with its allied cohorts, Socialism, Bolshevism, Sovietism, Hitlerism, Fascism, Atheism and Redism, is the great Gog-dragon of the world today. Who is Gog? Where did he come from? and what is his nature and work? He is the "red horse" of Rev. 6:4, and our great historic "red" Napoleon.

Ezekiel prophesied that his seat of power would be Mesech or Moscow, Ezek. 38:2, 3; 39:1. His territory is *Tubal* or Tobolsh, Siberia. He comes out of the region called Rosh or Russia. His purpose is to kill, murder, and to take all peace out of the world. His "red horse" is his communistic globe-trotting steed, leaving destitution and misery in his trail! And because of his heinous crimes God said "I am against thee, O Gog."

The deliberate aim of Communism is to overthrow all government, destroy all morals, religions, and churches! And if their power is not checked they will be backed up by the eastern millions of manpower and destroy Europe, America, and the whole world!!

Communism is founded upon atheism, denying the existence of a God, heaven, or hell. It takes away all personal liberty, freedom of speech, the press, forbids public assemblies, either political, social, educational, or religious. The communistic diabolical aim is to overthrow all governments, tear down

every flag and raise a "Red" rag over every nation and establish world headquarters at Moscow, and turn all governments into dictatorships. More than sixty nations are today feeling the effects of Moscow's hideous "Red" program.

The plan of government is to keep the people in fear and terror of cruel punishment and crouch like dogs at their master's feet and plead for mercy. It is said the "Reds control one-sixth of the world today directly or indirectly, and are making rapid inroads upon all nationalities and countries, and America is at the cross-roads." Are we ready for their tyrannical coming? The Moscow communistic dictatorial powers rule with rod, sword, and bloodshed. The communists sing at all public meetings:

"Arise, ye toilers of all nations
Condemned to misery and woe;
To hell with humbleness and patience,

Give deadly battle to your foe!
Wipe out the ruling wealthy classes,
Arise and slash your thralldom chains,

Let power be wielded by the masses,
Let those who labor hold the reins!"

"Apostate Jews control Russia, the home of the Soviets and Communists. Foreigners rule over Russia, and those 250 foreigners are apostate renegade Jews from East New York as dictators."

Will Durant, the philosopher, after a visit to Russia a few months ago said, "It is a land of slavery, barbarism, and desolation."

It is estimated that "20,000,000 Russians have been killed in the reigns of terror by the Reds," G. B. Winrod. Finklestein says, "Hitler is not a blood-thirsty monster who eats a little Hebrew baby every morning for breakfast. The fact is Germany has been in the grip of Communism for years and Hitler was faced with the necessity of dealing with 200,000 Red Jews." It is justice however to remark that there are thousands of Jews in the United States, many of them good citizens and many Hebrew Christians, who utterly deplore Semitic Communism, and are disgusted with the members of their race who help to perpetrate this horrible crime against civilization.

No honest, upright Jew should be made to suffer because of the sins of the apostate renegades of their race who line up with the Communistic Semitic Moscow dictatorship to wreck the nations of the world. Statistics show that there are 913 official leaders in the Moscow dictatorship, and 745 of them are Jews.

"In 1922 the U. S. Government came near being overthrown by strikes and labor violence led by a Jew in Moscow by the name of Zenviev, but President Harding and Harry M. Daugherty saved the country from the awful revolution," G. B. Winrod.

There are thousands of Moscow Communists, Socialists, Bolsheviks, Reds, and many others of the Gog family in America today working among our schools, colleges, universities, seminaries, governments, and the laboring classes, teaching economic Fascism and revoltism.

Note the strikes and confusion in so many educational institutions, in politics, plans of industry, mines, the NRA, etc., and the many, many public Communistic demonstrations and riots with their thousands in the towns and large cities in our own peaceful United States, and ask yourself, "What does all this mean?"

There is only one answer, "Hell is breaking loose on earth."

Germany was not whipped when our boys drove their backs to the wall sixteen years ago and they threw up their hands and cried so pitifully and affectionately, "Comrade! Comrade!" And on Nov. 11, 1918, Armistice (rather Germany's emancipation) was signed. They still have it in for the United States, and when they and Russia kiss and make up (as they will do), and all the Communistic allies join in with them, my prediction is that their first break will be for the United States, and then, what! "To slay the third part of men. And the number of the army of horsemen were two hundred thousand thousand." Rev. 9:15-16. Such is the hellish intent of Gog Communism.

On October 28, 1933, a Washington magazine quotes the Soviet slogan, "We hate Christianity and Christians; even the best of them must be considered as our worst enemies. They preach love of one another and mercy, which is contrary to our principles. Christian love is an obstacle to the development of the revolution. Down with the love of one's neighbor. What we need is hatred. We must know how to hate; only thus will we conquer." Then the magazine adds: "Franklin D. Roosevelt is supposed to be a good Episcopalian. Would he wink one eye at this insult to his religion, merely that America may do business with Soviet Russia?" But in the face of all the stern authenticated facts, Mr. Franklin D. Roosevelt, President of the United States, did on Nov. 17, 1933, join and lock together the hands of the American people and the U. S. Government with the bloody hands of Soviet Russia and the Atheistic Communistic barbarous dictatorship of Moscow.

Mr. Roosevelt is our only President to shake hands with the adversary in the name of his constituency and turn his people into the hands of the enemy for the hope of a few paltry dollars in trade. "Thou hast sold thyself to work evil in the sight of the Lord." I Kings 21:20.

Mr. Roosevelt is our only President to run on the wet ticket and be elected.

This slogan "Let the youth have the soft drinks that they may learn temperance and conform themselves accordingly" is in the last analysis, "Build a legal wall around the children and fill the pen with snakes, and let them bite your children that they may get used to the poison, for we need the revenue." A weak argument and sin-

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ful appeal, but all the U. S. is in that legal pen today!

"Woe unto him that giveth his neighbor drink." Hab. 2:15.

Some one said to Mr. Roosevelt: "If your program succeeds, you will be the greatest President we ever had; if it fails, you will be the worst!" Roosevelt said, "Wrong! If it fails, I won't be the last!!" Which may be interpreted, "I am dictator, and my successors will be dictators."

Arthur Brisbane, whose editorials are read by millions, said: "Yesterday was Constitution Day. 146 years since the Constitution of the U. S. was adopted. We have the N. R. A. functioning as a virtual dictatorship."

Mr. Norman Thomas, who ran for President on the Socialist ticket, said: "There is no better way conceivable of proving the extreme Communist case against the NRA than for its leaders to act as if the NRA was an agency of Hitler's or Mussolini's state."

U. S. Senator Hatfield of Virginia charges that: "The NRA is trying to transplant alien ideas from Russia to American soil." Mr. Schall calls the "Blue Eagle" a "Soviet Duck."

Jas. P. Cox of Pittsburgh, said: "Unless the NRA goes through the streets of American cities will run red with blood." Another man said: "If the NRA does succeed, the poor tax payers will all starve to death!" Again: Notice the "NRA postage stamp." Evidently there was a Communistic mind behind it somewhere in Washington. It is a crude drawing. It resembles "Red Art." The Communistic emblem is the "Hammer and Sickle." "The farmer" holds a large sickle, or scythe, on his shoulder. The "worker" representing "industry," carries a huge hammer. Here we have the "Soviet Hammer and Sickle." The "woman" is garbed as a Russian peasant, showing how Russian women work at manual labor like men.

Notice also, that the "Farmer," "Worker," and the "Woman" are all walking in step, each having the left foot forward. But the "Business man," the capitalist, is out of step because he has his right foot forward, as a token that Communism is against the capitalist. The revised design was engraved, and 400,000,000 NRA stamps were put on sale August 15, 1933. Henry Morgenthau, Jr., a Jew, has been given charge of the U. S. Treasury to handle our pocketbooks. Americans may soon have to learn Yiddish to transact business in Washington,

(Continued on page 16)

HEADACHES Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

WATCHMAN, WHAT OF THE NIGHT?

A. D. Muse, Pastor of the First Baptist Church, Paul's Valley, Oklahoma

(Continued from last week)

Of course there is no church truth in the Old Testament. But Israel came in great apostasy to the time of her fall. The New Testament shows most clearly that the church age will close the same identical way. The Epistles of Second Thessalonians, Second Timothy, Second Peter, James and Jude all show that. The course of spiritual decline in the churches of Asia in Revelation two and three show the same thing. The apostate church at Laodicea is a prophetic type of the entire church at the close of this age. It was in the position of worldly possession of vast wealth and power but utterly impoverished spiritually and so tepid that our Lord is turned sick at the stomach and spews it out. He then turns and makes the last call to the yet lingering remnant of grace according to election "Any body will open." Even in the last our blessed Lord has his remnant. Brother don't ever give up or become discouraged. God has always had His remnant of grace according to election and He has them now and will have them to the end. And this last call is followed in the fourth chapter of Revelation by His being called up hither to see the things which shall come to pass. Then follows the Judgments of the seals, the trumpets and the vials. These are all judgments that will come at the close of this age. They came upon Israel and they come upon the Gentile nations. Their terror is indescribable. But even then some are saved. The tribulation saints of chapter 7 are saved from that period. Then in the seventeenth chapter the church of that age, the Roman Catholic church is pictured. This is all followed by the enthronement of Christ and the saints of all ages for a thousand years, followed by the tribulation of the great white throne judgment of the wicked and this followed by the new heavens and the new earth for the endless ages.

How long will this present age last? No one knows. The trouble is that when some people begin to study prophecy they get their almanacs and begin to get the time set that the Lord never intended that any one should know. And the wisdom and grace of God is shown by the time and a multitude of details being hidden from us. A school teacher was going off for a week. She said to her room, "Now the one who has the desk in perfect order when I get back I am going to give them a nice present." One little girl who was never known to keep her desk in order said, "I am going to get the present." The others said, "What day are you going to set your desk in order?" She said, "I am going to keep it in order every day just like the teacher were returning that day and then it will be ready when she comes." That is it. Our Lord is gone away. He is returning some day. He will have a special reward for those who are

watching for His appearing. When is He coming? It is not my business to know. But it is my business to watch for Him every day.

In the imminence of His coming are the two most powerful and compelling motives.

The first is the mighty moving motive for evangelism. Jesus is coming. He is coming for me. When is He coming? I don't know. But this I do know: His coming will be the closing of mercy's doors. It will be the closing of the acceptable year of the Lord. Weeping and wailing will turn loose on this earth. The deepening of the shadows, the gathering omens of His approach form an awful call to me to reach every possible person with the Gospel invitation for personal salvation by faith in Him. None will be taken out but those who have trusted Him as Saviour and Lord. My time and talents, my money and wealth are all called to one task—evangelizing. My business is to reach every one possible that all who will may be saved and that none be lost as the result of my neglect, my indolence nor my selfishness and stinginess. When He comes all the property I have left on hand will go like the possessions of Lot, up in the smoke of judgment of the wrath of God. And my friends if He tarries long, all our wealth will be lost in the collapse of the present economic and political order which is sure to come. Either way you take it today there is but one safe and sure course for the Christian and that is to invest everything beyond the actual necessities of adequate living in the one business of soul winning. Our present monetary system is gone. It is only a matter of time. Every human expediency is failing. Only one-tenth of one cent general rise in commodity prices during the present gold price campaign of our President and nearly five hundred thousand ounces of gold bought since October. An article in the January number of the Country Gentleman which every man in America ought to read shows that all that is happening in the banking world is making it all only the harder for the banks to loan money where it is needed. Farm securities are being increasingly ordered out of the banks by the bank examiners and stocks and bonds being ordered in their stead and yet the banks which have lost money have lost mostly and largely on the stocks and bonds and not on the farm loans. If He tarries there is only one safe course and that is invest your money in the eternal kingdom of God. Oh, I beg and I plead with my teachers and superintendents to reach their absentees and reach their possibilities and go after them, go after them, go after them! You claim to be a pre-millennial church. The trouble with the majority of pre-millennialists that I know is they boast about "Having the truth." I am not nearly so much concerned about you having the truth as I am about the truth having you. If pre-millennialism were an actual fact in your Christian experience—a living hope of His coming; a burning and consuming fervent expectancy of His coming; it

would be no trouble to stir this church to evangelism, personal evangelism—personal soul winning. It would be no trouble to get the over thirteen hundred possibilities of this Sunday school enrollment. You have a name—a name to live—the name of being pre-millennialists but you are dead—you are dead. The hope of the coming of Jesus was the thing that stirred the hearts and spurred the lives of the early church to an evangelism that the church as a whole has never known since. That is the hope that has stirred the heart and burnt out the energies of every great world evangelist. They have every single one of them been pre-millennialists of the most passionate type. You, every one of you, claim to believe in the pre-millennial eminent return of your Lord and yet you whittle and diddle and fiddle your time away and let your pastor's heart ache and let him burn himself out day in and day out while the most that some of you do is to make slight remarks about his work, his zeal and criticize his methods, you take the matter of teaching your Sunday school class as a most purfunctory thing. You claim you can't find time to visit your possibilities and deal with your unsaved. If the fact of the return of Christ were a real part of your Christian experience and not just a theological dogma that would not be true.

There is one more mighty motivating force in this fact. The person who believes that our Lord is coming soon and at the same unknown time is going to purify himself even as He is pure. When Jesus does come all the froth and foam and veneer and make-up of the modern social life will go up in smoke. The time and the labor, the talents and the energy you have spent on the little shin-digs and shamble sheds of social activities will burn up and be gone like a day stack in August. The only thing Jesus has left in this world

to stand till He comes and live on after He comes is His church. The only activities and energies you will have left after He comes is that you have spent through the channels of His church. The greatest growing menace to the churches and especially the Sunday schools of all this town is the Saturday night review. People by the increasing numbers, young, middle aged and old are going down there—and it no longer closes at midnight. Then they are unable to be in Sunday school and church the next morning. That is true of this church as well as the other churches of the town. If the pre-millennial coming of Christ were an actual part of your Christian experience you would never see another Saturday night pre-view. Not only that, you would never see inside of another suggestive sex displaying picture show. There is not one of you who would be willing to be caught up to meet your Lord from a picture show. Not one!

A constantly recurring humiliation to me as pastor is the repeated reports of some of my men in the pool rooms. I don't know why it is that the pool rooms are considered all right and yet every time any of my men go there I am told about it and usually by unsaved people. There is something about them that the ungodly man outside of the church expects something more of a man in the church than to see him in the pool room. And some of the ones I learn of going there are supposed to be the strongest among the pre-millennialists. Oh, if you were looking for the coming of Christ at any time as you say you are there would never be another

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Teach your daughter how to guard her health



"Caroline used to ache all over. She had cramps and severe headache and backache and would stay in bed most of the day. Your Tablets helped all this."—Mrs. Frank Quinn, 914 West 19th St., Erie, Pennsylvania.

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Most girls need a tonic and regulator when they come to womanhood. If your daughter is languid, nervous and cranky... if she complains of new pains and aches... see that she takes Lydia E. Pinkham's Vegetable Compound regularly. When she is a happy, healthy wife and mother she will thank you.

"My daughter Leona is a stenographer and switchboard operator. She was nervous and weak and often had to stay home from work. Never cared to go anywhere, lost her appetite and always had headaches. Your Compound helped her wonderfully. She is more peppy and can work now every day."—Mrs. B. Trommer, 2520 W. Juneau Ave., Milwaukee, Wisconsin.

Thursday, May 3, 1934

THE BAPTIST RECORD

15

one of you in the pool room. There is not an unsaved person outside the churches but who expects more of you than for you to go. And there is not one of you but who would not have your Lord to call you up from the pool room, for anything in all this world. Then tell me not that the hope of His coming is the center of your affections, for it can not be.

"We are looking forth with a straight ahead gaze,

Like Isaac for his coming bride,
For that time of "Not yet" strip
of haze

When heaven's gate shall open wide
And Christ in His saints shall be
revealed

And man redeemed shall come to
his own,

And learn God's secret long con-
cealed

And all nature shall cease to groan."

Is it a hope or just a hobby with
you? Your life only will tell!

—BR—

**BAPTISTS' OLDEST SEMINARY
ON FOREIGN FIELDS FACES
DANGER OF CLOSING ITS
DOORS**

—o—

A distressing cry comes from the Graves Theological Seminary, the first Seminary that Southern Baptists ever opened on foreign fields sixty-five years ago. Dr. R. H. Graves set aside one room in his servants' quarters for a class room, and conducted a class at night in his dining room. Thus without equipment, but with consecrated zeal and profound faith, this pioneer physician and missionary founded this institution, which has served as the greatest force in the evangelization of South China. Throughout the years it has been a veritable light-house to Chinese Christians. It has taught the Word of God to South China's volunteers for the ministry and trained the preachers in the way of Christian leadership and Baptist doctrines. Without the Graves Theological Seminary, South China's churches could never have developed the independent self-support and autonomy that now prevails in proof that Christ has come back to South China to stay.

And now this great institution feels the death rattle in its throat, as it faces financial distress above which it can not rise again, without the helping hands of friends of Christ who will forbid the closing of the doors of this great institution that has stood the test of pioneer days and has survived all these 65 years of ceaseless, faithful service.

The president, Missionary M. T. Rankin, says: "For the past six years our funds have been reduced every year, two or three times by as much as fifty per cent as compared with the previous year. In 1925 the Seminary received \$7,000 Mex. This year we will receive at the present rate of exchange about \$700 Mex. During the time of these reductions we have lost also two of the three teachers furnished by the Board. I, alone, am left, and I have to give a good part of my time to the business affairs of the Mission. Each time that these reductions came, we had to readjust and reorganize our work; let teachers go;

reorganize schedule; change courses in order to make ends meet. Naturally the work has greatly suffered and students have decreased in numbers. Immediate help is imperative to save the school from collapse. Money is not our only need, by any means, but unless we can secure more money, there will be no cause for trying to meet the other needs. If we could secure \$300 U. S. money for the balance of 1934 and could have \$600 for 1935, I am sure that the Chinese here could take care of the balance needed."

Mr. Rankin further states that he has struggled along for several years already in an effort to solve these difficulties alone with the Chinese Christians' help. But it is now evident that a definite crisis must be met, and outside aid must come to the rescue if this oldest of Southern Baptist Seminaries is saved for future service that is so desperately needed in China today, where China's Christian youth is being pulled asunder by many and diverse isms and ideas for solving the world's problems.

Believing that God will raise up someone to save the South China Mission from this fearful calamity that threatens its Seminary, Dr. Charles E. Maddry cabled Missionary Rankin: "Do not close Seminary."

May Southern Baptists everywhere join in intercessory prayer that the Spirit of God may not only sustain President Rankin and give him courage to carry on until aid comes, but also move some heart to claim the privilege of saving this training camp for native preachers of South China.

—BR—

**TAYLOR HEADS ORPHANAGE
BOARD**

—o—

J. M. Evans selected Secretary-Treasurer.

Some needed repairs to be made in Baptist Home plant.

At a meeting of the Board of Trustees of the Baptist Home for Children here today Senator W. N. Taylor of Clinton was re-elected President of the Board of Trustees, J. M. Evans of Jackson was elected Secretary and Treasurer, and Dr. M. L. Shannon of Pontotoc was added to the Board of Trustees in the place vacated by Rev. H. L. Carter of Lyons.

Other business transacted by the Board was that of authorizing some needed repairs on the orphanage plant, an expression of commendation of the efficient manner in which Mr. and Mrs. O. C. Miller are carrying on the work of the Home, and an act authorizing Senator Taylor to organize the cotton campaign in the state during the summer.

Supt. O. C. Miller reported that the orphanage has averaged 240 children for the last year, that it has served 262,800 meals, that it admitted 80 children. Of the five hundred children who have been in the Home with an average of about 240, not one child has died in almost four years.

Kathryn Dilworth,
Reporter.

ELLISVILLE

—o—

In the absence of the pastor, who was away preaching commencement sermons on two occasions recently, our pulpit was filled by two good laymen of Laurel. Hon. Goode Montgomery, who preached Sunday morning, April 1, is an outstanding Baptist layman, Chairman of Deacons, and efficient teacher of the Brotherhood Bible Class in the First Baptist Church, Laurel. The people enjoyed his message very much.

Mr. H. R. Denham preached Sunday morning, April 15, and his message too was well received. Mr. Denham is our recently elected Director of Music, and has begun his work with us in this capacity. He led the singing in our meeting last September; our people liked his work and wanted him to work with us regularly. He is capable and thoroughly consecrated, and is doing a good work with us. He is planning a Church Music Training School to begin Monday night, April 30, offering courses in Practical Church Music and Notation for the choir and all members of the congregation who are interested.

We are beginning now to make definite plans to entertain the Fifth District B. Y. P. U. Convention, which meets with us June 12-13. We are expecting a large number of delegates and a great convention.

Wm. Lowrey Compere,
Pastor.

—BR—

PERSONAL RELIGION

—o—

Psalms 23:1. "The Lord is my shepherd; I shall not want."

Who IS the Lord that David is claiming will "not let him want?" And that he should have so much confidence in? Isn't it God signifying himself in "the Lord"? The Jehovah of the Old Testament—the God of power—the One who is able to do all things, and with whom nothing is impossible, manifesting himself in Jesus Christ? Jehovah who is all faithful, never failing in all his promises—All Mighty, all powerful, who is able to supply all our needs, who created the heavens and the earth. Who upholds all things by his power. The "Lord" who took upon himself our nature, who was tempted as we are, and IS able to feel our needs, and sympathize with us in all our trials—such a Shepherd, faithful, powerful, sympathetic, "is MY LORD." Such a LORD IS MY SHEPHERD."

Surely then, with such a "Lord" as this, I can safely say, "I shall not want." I shall not want for anything for time or eternity. All that I need for body and soul shall be supplied. I shall not want for nourishment, refreshment, rest, protection, guidance, and at last, I shall not want for a home. Religion IS a

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personal thing. It will NOT profit me to say, "The Lord is 'A' Shepherd." I must be more personal and say, "The Lord is MY SHEPHERD." It is the actual possession that counts.

"He that trusteth me with his soul hath eternal life."

**HIGHLAND AVENUE,
MONTGOMERY**

First century scenes of the Jordan River were re-enacted Sunday night, April 22, at the Highland Avenue Baptist Church, Montgomery, when the pastor, Chas. F. Leek, baptized seventy-three of the eighty-five converts received in the recent revival. A congregation that even occupied every extra chair placed in the auditorium and that formed a semi-circle three deep along three walls of the spacious room, gathered long before starting time and maintained reverent order throughout the impressive service. Three hundred could not gain entrance. Only an hour and five minutes was consumed by the entire program of scripture reading, prayers, special numbers by the choir, offering, invitation hymn and imersian and yet there was no hurry anywhere in the entire procedure. Beside those baptized Sunday night there are twelve others to be baptized and the church received twenty-two by letter, making a total of 107 revival accessions. Dr. J. E. Dillard, Southside Church, Birmingham, and president of the Alabama Baptist State Convention, and John D. Hoffman of Atlanta, were the guest preacher and singer for the revival. The Highland Avenue membership now totals 1,642. Its Sunday school recently reached an attendance of 1,125 and its B. Y. P. U. 348.

—BR—

John is usually a self-possessed young man; but the other day when dining out he was unexpectedly called upon to say grace, and the best he could do was to deliver himself of the following:

"O Lord, bless our sins and forgive us this food. Amen."—Ex.

—o—

"Have you read Freckles, Mr. Johnson?"

"No, m'am," he stammered, blushing; "mine are the brown kind."—Ex.

—o—

Bill: "What have you been doing all summer?"

Class Mate: "I had a position in my father's office, and you?"

Bill: "I wasn't working, either."

for
Biliousness
Sour Stomach
Gas and Headache
due to
Constipation

(Continued from page 13) that is if we have any business to transact.

Communism is the Red Gog of the United States today. The Congressional Record at Washington shows that "an international Jewish banking concern, in Wall Street, financed the Russian revolution with good American dollars. The latest reports show there are now 913 official leaders in the Moscow dictatorship, and 745 of them are Jews, and 250 of them came from the eastside of New York." Russia's great trouble is this foreign invasion. International Jews occupying prominent positions in other countries, keep the masses of our people blinded to the true character and aim of Communism by guarding our daily presses. Litvinoff is so maneuvering things, with what congressmen call "the Jewish control of the Roosevelt Administration, so that diplomatic relations may soon be established between Washington and Moscow." God forbid that such relation shall ever come. Prof. Raymond Maley was a member of the "Roosevelt Brain Trust" (whatever that thing is). He was a special delegate to the London Economic Conference, accompanied by a certain Mr. Herbert Swope, a representative of that powerful Jew, Bernard Baruch, who is now known as the "Unofficial President of the United States."

The newspapers told how Moley, Swope and Litvinoff hobnobbed together at the conference. Litvinoff is a Jew. His right name is Finkelstein, with whom President Roosevelt shook hands. Communistic power and influence in the U. S. is seen, felt, and feared in every section and phase of life: in politics; in government; in business; in common labor; in education; in morals and religion, and even among the planes in the air. America is on the highway from fated Russia to the slaughter pen of destruction! As a matter of fact, the Reds were never so active in the U. S. as at the present time. No well informed brave man will deny that Communistic dictatorial machinery is now set up at the seat of our national government, and that our President occupies the "seat," and that all state governments feel the blasting effects. The very foundations of our Christian democracy are being gravely threatened. The U. S. is the target of a constant attack of economic warfare, designed for the one purpose of destroying the great Christian principles upon which our praying fathers of American republic built our system of government. Will our governments survive the Communistic influences? Will our people find "Balm in Gilead?" If so, when, and how? We will when the U. S. experiences a purging of national conscience; when the U. S. is awakened to a moral patriotic life; when our land experiences a clean political reformation; when a sweeping revival of religion visits our country; when we come back to God. Otherwise, there is no hope, and our Christian land will come under the same curse that is blighting other nations! We must come back to live and defend the ideals which gave our nation its birth.

But there will have to be a change in the leadership of our national government. We can't have a Christian government with Bolshevik, Hitler, Mussolini, Communistic leadership.

Herman Goering, Hitler's leader, uttered this philipic: "Murder is Communism's first commandment. Cruelties are nowhere so bestial as when Communists are in position to torture the people."

Socialism carried to its logical Karl Marx conclusion ends in Communism. Communists are radical Socialists: they are twin brothers, and with their brother Red make a trio of the devil's (their father) murderers. "Ye are of your father the devil. He was a murderer from the beginning." John 8:44. Their first government strategy is to subject, pauperize and debase their subjects. "This evil is manifest in having negroes come to Moscow from the U. S. to learn the art of organizing against the whites to force race equality. This Satanic strategy is now finding expression in the cruel Cuban revolt perpetrated by the Reds. It is authentically stated that in all public places in Cuba large signs may be seen: Negro, Get Your White Woman! We Are Equal Now!!"

Fellow Americans, are you ready for such awful days and conditions? If not, then "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14.

Fellow Mississippians, do you want to see the cursed open saloon come back into your beloved state with its hellish destructive work of former days? If not, then "Knowing therefore the terror of the Lord we persuade men." 2 Cor. 5:11. "For we are laborers together with God." I Cor. 3:9. On July the 10th 1934 we are to vote on the Referendum Bill passed by our last Legislature as to whether our beloved state will have the cursed alcoholic hard liquor, liquor stores, open saloons! The clock is now striking the crucial hour! The times and conditions demand that all true prohibitionists and lovers of God and home, take at this time a positive stand for their God, their church and their home. "Who will rise up for me against the evil doer? Or who will stand up for me against the workers of iniquity?" Ps. 94:16. May we depend on you? Let nothing keep you away from the polls, for the "wets" will all be there. "Am I my brother's keeper?" Gen. 9:4. "We should live soberly, righteously, and godly in this present world." Titus 2:12.

"Trust in the Lord and do good." Ps. 37:3.

"Behold, I am against thee, O Gog."

R. A. CONCLAVE

Last week-end Mississippi College was host to over two hundred young Royal Ambassadors who gathered on our campus for their annual statewide Conclave. Beautiful weather contributed much to the Conclave in making it the greatest one ever held in our state.

The principle speaker of the weekend was Rev. Dawson King, a

Baptist Student Union

B. S. U. ALUMNI BANQUET

The first meeting of the B. S. U. alumni was held on the night of April 19. A banquet was given at the First Baptist Church in Jackson, with the ladies of the church preparing the food. For the first meeting we had a good crowd, several outstanding Baptist leaders being present. Owen Cooper of Leland was the principle speaker. The meeting was really a round table discussion — because we felt the need of plenty of suggestions. Among those present were Dr. Lowrey of Blue Mountain. We do appreciate his interest. Others who

could not be present, and whose influence and interest we value, sent their words of encouragement. By the interest shown we feel sure that the B. S. U. alumni group is going to accomplish some great things. The immediate result will be a quarterly publication. You who have finished school will want this bulletin. It may be secured for a year by sending a quarter to John Moore at Mississippi College.

Let's make this organization grow and last! More definite plans can be found in the first bulletin which will be sent out soon.

Reporter.

returned missionary, who has spent eighteen years in China. Speaking on several occasions, Mr. King filled his position as the chief speaker of the Conclave most excellently, not only fascinating the boys with his interesting stories, but appealing to the many older persons present. Filling the pulpit for Dr. Lovelace Sunday morning, Rev. King held the closest attention of his audience as he delivered a missionary message.

Miss Edwina Robinson, our state director of Baptist young people's work, was present during the Conclave directing its many and varied activities. Much of the splendid success of the gathering is due to her inspiring and untiring efforts. Between Mr. Swor, ever present on all occasions to lend his inspiration, and Miss Edwina it would be hard to decide who really is responsible for putting the Conclave across.

The Conclave was organized as a regular chapter with its counselor and officers. The officers of the Conclave were as follows:

Conclave Pastor—Dr. Lovelace.

Chief Counselor—Chas. Lenz.

Ambassador-in-chief—Sidney Ragland.

First Assistant—Collins Cooper.

Conclave Recorder—Bob Garret.

Conclave Scribe — Bracy Campbell.

Conclave Stewart—Bill Malone.

Conclave Custodian—W. G. Mize.

Conclave Herald—Edward Byrd.

Chorister—Jennings Van Landingham.

Xylophonist—Edward Yarbrough.

The Mississippi College B. S. U. Council cooperated one hundred per cent with the Conclave as well as many other boys from the student body.

BR

Getting It Straight

O

The Ministerial Association of Mississippi College voted unanimously in opposition to beer. The occasion for this action was an article in our college paper stating

that the ministers of Mississippi College wanted beer. The students know that this was meant as a joke, but this was a good time to let people at large know how we younger preachers feel over this question. We feel that it is an influence of the devil. We feel that it is a time for all CHRISTIANS to place themselves.

May we all go to the source of our authority, the Bible for our guidance. If we do this, then we shall not have any trouble settling this beer question and the liquor question that comes up in July. As Moses said, "Let those on the Lord's side, come and stand by me."

Carl E. Talbert,
Reporter.

BR
Visitor: "What make is your nephew's new car?"

Old Lady: (rather vague about such things): "I think I heard him say it was a wow." —Ex.

BR
The teacher was giving the youngsters a mental drill. "Now, Bobby, tell me which month has twenty-eight days in it." —

Bobby had forgotten. After a moment he had the answer. "They all have." —Ex.

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